A PIOUS AND LEARNED TREATISE OF BAPTISME.

BY

HENRY LAWRENCE.

LONDON;
Printed, and are to be sold by
William Nealand in *Duck-Lane*.
1649.

A
PIOUS AND
LEARNED TREATISE
OF
BAPTISME.

BY

HENRY LAWRENCE.

LONDON,

Printed, and are to be sold by
William Nealand in Duck-lane.

OF BAPTISME.

CHAP. I.

Wherein, of the first and great end of that ordinance, the sealing up of our union with Christ, and more particularly, of the most illustrious type of Baptisme all sealing, in the Baptisme of Christ.

THE Scripture holds forth no point with more glory and certainty, then the onenes which we have with Iesus Christ, which union is the rise

and ground of all that is good and happy in us: this therefore is the firſt and great thing that is made ours by Baptiſme, wee are baptized into the name of Chriſt; for wee, though wee be baptized into the name of the Father and Holy Ghoſt likewiſe, and have an union with them, yet the Fathers love is made good to us through Chriſt, and the Spirits efficacy is derived through and for Chriſt, who is the Mediatour, the middle perſon, the bond, betweene God and us, ſo Rom. 6. 3. *Ye are baptized into Ieſus Chriſt.* And Gal. 3. 27. *For as many of us as have beene baptized into Chriſt.* This therefore is the great

great ordinance, aſſuring and ſealing up; If God had kept his minde to himſelf touching our eternall eſtate, there had beene a ſureneſſe in it, but there had not beene a ſealing to us; but when he tells us his heart, and his minde, and bids us beleeve it, doubting nothing, & when hee ſhall yet ſpeake more ſenſible to us, to our ſight and to our touch, and ingage almoſt all our ſences, when hee ſhall marke us with ſenſible ſignes and ſeales, and ſpeake viſible words alſo, this muſt needs aſſure; and of all aſſurances there is none ſo great as this firſt peece of our union, to have this ſealed and ſigned, to be

baptized into Chriſt, to be ingrafted into, and made one with him, how great a matter is it: Now God is not wanting to our faith, in the truth of the repreſentation, betweene the ſigne and the thing ſigned, betweene the ſeale and the thing ſealed, & therefore Abraham in his beleeving, *received the ſigne of circumciſion, a ſeale of the righteouſnes of his faith*, Rom. 4. 11. that is, the righteouſnes which he had by faith, the acceptation hee had, was ſealed up to him by the ſigne of Circumciſiõ, by that marke; now what Abraham had by circumciſion, that the Saints have by Baptiſme; for ſo the Apoſtle intimates

intimates in Coloss. 2. 11. 12. (which place wee shall have occasion to open hereafter) where hee shewes the use of Circumcision, which was a figure of things to come; so when Cornelius and his companie were baptized, the holy Ghost fell upon them, as that to which the seale immediately was to be set, Act. 10. 47. 48. But the most illustrious sealing of all others was, as it became it to be, in our head Iesus Christ, when he was baptized, Matth. 3. 16. 17. *And Iesus when hee was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like*

like a dove, and lighting upon him; and lo, a voyce from heaven, ſaying, This is my beloved Son, in whom I am well pleaſed. There the whole Trinity appeared, to make the Triumph and ratify that affaire; never any ordinance was graced, with ſuch a preſence. And as Baptiſme is a viſible ſeale to our faith; ſo here the Trinity, in whoſe name wee are baptized, made themſelves viſible together; the Father by a voyce, the Son in his body, the Holy Ghoſt like a birde. Firſt there was *the Heavens opened*, but *to him*, ſo are the words Marke 10. its ſaid, *hee ſavv the heavens opened or cloven or rent*; that is, hee ſaw a clea-

ving or rending, ſome great Hiatus; now this was for Chriſt himſelf, for it was as Luke ſaies, as *he was praying*, Luke 3.21. which was, that ſo the voyce & the ſpirit might be knowne to come from heaven, it being a great evidence of the preſence of God there. Then hee ſaw *the ſpirit like a dove, lighting upon him*; as the multitude in the Acts, ſaw the ſpirit as it were *in cloven tongues like fire*, the ſpirit tooke upon him the ſhape of a dove, and reſted and abode on him; that ſealing ſpirit, that ſeales us all, ſealed Chriſt and abode with him, for ſo ſayes Iohn, *Upon whom thou ſeeſt the ſpirit deſcending and abiding, that is*

hee. And then *there came a voyce*, and that admirable and considerable; this represented God the Father to his eare, as the dove represented the spirit to his eye, so while the spirit sate upō his head, the Father spake from heaven, the great sealing word, *This is my wellbeloved Sonne, in whom I am well pleased*: *This*, that is, this man Iesus whom I shew and point out, by my spirits abiding upon him, *Is*, this is hee whom I have promised, now ye have him, or, *thou art*, (speaking to Christ) *my Sonne*, wee cannot be sealed to such a Sonneship in all respects; wee are adopted children, hee was the naturall and proper Sonne,

the only begotte ὁ ἀγαπητὸς, *that beloved*, many are beloved, but hee was onely beloved, as onely begotten; we are sonnes, because wee are beloved, but hee was loved, because hee was a Sonne, *In whom*, not in any other who ever he be unles by this One; *I am well pleased*; In whom I am cõtented, in whom my minde rests, that is, who onely and singularly pleaseth me, and in whom there is nothing that displeaseth mee; therefore I delight wholly in him, and rest in him so as every thing will be acceptable to me that hee doth, by whom I shall be pleased with others, & by whom others may please

me; for the Father here intimates, that his love so rests in Christ, as it deffuseth it self to others, so as beholding him, he puts of all offence, and anger towards others, whom hee beholds in him, opposing him to every thing.

All these things were to his person, but respected also his office, which was unseparable from his person. Therefore first, *to him the heavens opened*, whose office it was to opē heaven, and to make an entry for us thither, againe to open heaven, and to draw downe the great misteries of it to us, the doctrine of the Trinitie was here declared, and truth came

by him alſo, what he had ſeene of the Father, that he revealed.

Secondly the ſpirit came *in the ſhape of a dove*, as to ſeale us before, ſo to ſhew that hee ſhould converſe here up and downe in a dovelike manner; ſhould have neither weapons without nor gaule within, to offend withall, although his condition was not greatly to pleaſe, therefore ſuch paſſages as theſe, fell ſometimes from him, *Learne of me that I am meeke and lowly; Yee know not of what ſpirit you are.* This abiding and this uſe of the ſpirit, is that prophecied of him Eſay. 61. 1, 2. *The ſpirit of the Lord God is upon me, becauſe the Lord hath anoynted me,*

me, to preach good tidings unto the meeke; hee hath sent me to bind up the broaken hearted, to proclaime liberty to the captives, and the opening of the prison to them that are bound. To proclaime the acceptable yeare of the Lord, and to comfort all that mourne; and hee was to be filled with the spirit, that it might descend upon us his members, and that we might be baptized with the holy Ghost.

Thirdly for the voyce, *This is my beloved Sonne, in whom I am well pleased*; it was then the office of Christ to execute and manifest the well pleasing of God in himself, to the redeeming, reconciling and renewing of the world that should beleeve

leeve in him, and the restoring of all things. This is that expression that is to be opposed to that other Gen. 6. 7. *It repents me that I have made man*; God can never repent him more that he hath made man, when hee is so well pleased in the man Christ Iesus, so abundantly satisfied & contented, and in him with all his. This Baptisme of our Saviour was the Epoche or terme, whence they reckoned Acts 1. 22. &c. *Beginning from the Baptisme of Iohn, unto that same day that he was taken up from us.*

I have beene the larger in opening this illustrious tipe of Baptisme all sealing, that the nature and way of it may be seene in

in the higheſt patterne.

Wee ſhall be ſealed alſo, with our difference of younger brothers; the heavens in Baptiſme opens upon us; and the Father, the Sonne & Holy Ghoſt, who are viſibly preſent here, are preſent alſo to our ſealing, and ready to give us the ſame witneſſe, but with its diſtinction as before, *this is my beloved Sonne, in whom I am well pleaſed*; and as wee are then viſibly united to Chriſt, who ſanctifies this ordinance for us; ſo the ſpirit is ready to ſeale us up; and God by the ſpirit, to witnes every good thing to us, let us therefore put a valew and a price upon this ordinance, more then wee

wee have done; and after being once baptized into Chriſt, let us know and be aſſured, that we have a right to what hee hath, and to what he had, & to what he is; for what ever he was or is, as Mediator, hee is for us: with the great difference of elder brother, and having that in his owne right, which wee have in his; and therefore the ſealing of his Baptiſme, belongeth alſo to our baptiſme, as his dying and riſing againe, doth to us, who dye and riſe againe with him in Baptiſme.

To add a word or two of the ſeale, Paul hath two words σημεῖον and σφραγὶς. *Signum* & *Sigillum*; a ſtatue, a repreſentation may

may be a ſigne, but it cannot be a ſeale; we ſeale thoſe things which wee would keepe with the greateſt ſecurity, and have remayne untoucht, therefore letters and evidences are ſealed, that no man might doubt of the truth and authentiquenes of them.

Againe, two conſiderations more there is in a ſeale; firſt things ſealed, and marked, are kept for their maſters uſe, *My beloved is a fountayne ſealed up*, Cant. 4. 12. kept onely for the uſe of the ſpouſe; ſo their wells and ſprings were ſhut up in Iſrael, they were not for every body: Amongſt the Perſians they had fountaines of which

onely

onely the King and his eldeſt ſonne drunke, under capitall puniſhment to all others ; in Spayne they have alſo one of the ſame ſort; ſo as we are markt and ſealed for Chriſts uſe our husband, wee muſt not make our ſelves common therefore to the world, & lye expoſed to every luſt, to every love, ſince God hath impropriated us.

Secondly, we ſeale or marke things precious, as coyne, gold or ſuch things, as we ſet a price and vallew upon; God by his ſealing lets us know, what a vallew he puts upon us, how he ſeparates us from refuſe & baſe things, therefore we ſhould not defile our ſelves.

CHAP. II.

Wherein of the ſecond great uſe and end of Baptiſme, aſſuring us of our Iuſtification in the remiſſion of all our ſinnes, together with certain corollaries and inforcements.

HAving told you that Baptiſme is the great ordinance of Chriſt, to confirme & ſeale up to us our union with himſelfe, whom having, wee have all things, that wee may further ſee how conſiderable an ordinance this is, wee will beate it out, as far as the Scripture gives light, in the point of Communion, and ſo wee ſhall find, that as it ſeales and confirmes our union with him; ſo it alſo ſeales and confirmes to us, the moſt deſireable thing in the world, which is the pardon of

of all our ſinnes. It is ſafe giving ordinances that notion the Scripture gives them, which while you doe, you will get the true juyce they afford, and you ſhall be ſure not to erre from the true nature of them: This you have Acts 2. 38. *Repent and be baptized every one of you for the remiſſion of ſinnes.* As if he ſhould ſay, you are now pricked at the heart, & you ſee your ſelves in a loſt condition, and therefore cry out what to doe, as men amazed and at a ſtand, ſaith hee there is hope for you, God hath made an ordinance to relieve you in this ſtraight, *Repent and be baptized for the remiſſion of ſinnes*; This Ieſus whom

I preach, and whom God hath made Lord and Chriſt, can remit ſinnes (for that is it which gaules you when light comes in) now for this God hath formed an ordinance on purpoſe to confirme and ratify unto us the remiſſion of ſinnes, and that is Baptiſme; therefore be not amazed, *but repent and be baptized*: So Acts 22. 16. when Paul was in an ill condition, being humbled with a witneſſe (it is the greateſt repreſentation of the humiliation of a ſinner that wee have,) and Ananias was ſent to raiſe him, ſaith he, *Why tarrieſt thou, ariſe and be baptized, and waſh away thy ſinnes*; what can be ſaid more comfortably

to

to a diſtreſſed ſoule, then this, that God hath ſet and inſtituted an ordinance on purpoſe, that thou maiſt be acquitted of every ſinne, to witneſſe and ſeale up what is done by faith: Therefore doe not languiſh in this condition, why tarrieſt thou? ariſe & be baptized, and waſh away thy ſinnes; ſo 1. Pet. 3.21. *The like figure vvhereto Baptiſme doth novv ſave us, not the putting avvay the filth of the fleſh, but the anſvver of a good conſcence;* We know that ſalvation lyes, eſpecially in juſtification and diſcharging all our ſinnes; Baptiſme doth this, *it doth novv ſave us*, that is, this ſignes and ſeales your ſalvation to you, which

lyes in juſtification and diſcharge of ſinne; but you muſt not thinke that it is onely the *waſhing away of the filth of the fleſh*, not a carnall ceremony onely, *but the anſwer of a good conſcience*; that is, it is that confidence and aſſurance which we have before God of his reconciliation to us; which this ordinance outwardly doth ſeale & exhibit: it is the ſtipulation of a good conſcience, when a conſcience appeaſed and pacified with the diſcharge of ſin, can cry Abba Father, with a holy ſecurity, can ſpeake to God himſelf; now, ſaith hee, this ſtipulation of a good conſcience, this is that which is the effect

effect of Baptiſme, and which Baptiſme ſeales up to you; for what Baptiſme findes it ſeales, although it doth alſo exhibit more of the ſame kind; Baptiſme and ſo all the ordinances of Chriſt, thoſe we call Sacraments, ſeale up what is already, elſe how could it be a ſeale, but doth alſo conveigh more of the ſame.

This ſtipulation of a good conſcience Beza ſaith; clearly refers to the anſwer of the Catechiſts of which there is a pattron 8. Acts 37. when Philip told the Eunuch the condition of Baptiſme, which was to beleeve with all his heart, and he gave the anſwer of a good con-

ſcience, that hee did beleeve; that which hee deſired baptiſme ſhould ſeale up to him, here was a plaine ſtipulation, for ſo the word ſignifies; now that ſuppoſeth one aſking or demanding, & another anſwering and making the bargaine, or contract; as when one aſkes do you do this? cã you beleeve with all your heart; and a conſcience voyde of fraude, ſpeaks clearly and evidently what it can doe and doth, then comes Baptiſme.

This they were uſed to doe in the primitive Churches, & in the ſame manner wee find, ſome doe in this age, to infants, who underſtand them not, which

which is not very wiſely done, for ſurely what ever they can doe, they cannot give the ſtipulation of a good conſcience: If they intend the infants which they ſay ſpeake by others, they may well retaine the old forme, but not with any good underſtanding. It is the ſame Baptiſme that ſaves us, that did then, that acquits an diſchargeth us, as the ordinance of God appointed for that end, though it ſuppoſeth eſpecially the inward workes, *He that beleeves & is baptized ſhall be ſaved*; beleefe muſt goe before, this is that which on Gods part ſeales us, and ingrafts us into Chriſt, & conveyes Chriſt

to us; and on our part it is the ſtipulatiõ of a good conſcience anſwering clearly and boldly to the intent of the ordinance: Thus you have another great uſe of this ordinanee, it ſeales the remiſſion of ſins, & it ſeales to us the remiſſion of the ſins of our whole life, for it ingrafts us into Chriſt, and ſeales him up to us for the remiſſion of ſins; and therefore it muſt ever be conſidered for that purpoſe, & when it is ſo conſidered, wee muſt looke upon it, as the diſcharging and acquitting ordinance, which ſeales up, not onely ſinnes paſt, but all ſinnes, paſt, and to come; which ſome not underſtanding, and finding

ing that thoſe places for remiſſion of ſinnes were great and comfortable, have refuſed to be baptized till death, as is affirmed of Conſtantine and others, mis-taking the true uſe of it, which is to ſeale up the pardon of ſinnes, and reſpects all ſinnes, in all times.

Coroll. 1. You ſee what the nature of Baptiſme, what the intention of it is in this particular; Conſider therefore the greatnes of this ordinance, to which, as to the ſigne and ſeale, remiſſion of ſinnes and reconciliation with God is annexed: What ſay you, I beſeech you? you that are ſenſible of the guilt of ſinne, that know *the wages of ſinne is death*, would

would you not be glad of ſomething to diſcharge you & eaſe you ; would you not be glad of all meanes that ſhould aſſure you, *that iniquity ſhould not be your ruine?* would you not be glad, *to be baptized for the remiſſion of ſinnes, to have your ſinnes waſht away by baptiſme; to be ſaved by baptiſme in the ſtipulation of a good conſcience*, anſwering the ſigne and ſeale. This I thinke is no queſtion to them that are ſtung with ſinne, and pricked in their hearts; then bleſſe God for this ordinance, value it much, let it not be an empty ordinance to you, ſince there is fullnes in it, let it not ſleepe & be a dead thing to you, ſince there

there is life in it, it being the ground of all our life & good; but improve it to its advantage, get the marrow and ſweete of it, for there is much in it.

Secondly, let us underſtand by this that hath bene ſaid, and by the nature of this ordinãce, Gods heart, and mind, for the remiſſion of ſinnes; hee who is Lord of all, and able onely to give all, hee is ſo free of nothing as of pardon, becauſe that is the firſt ſteppe to good & happines; if hee will us any good, if hee would have us in any proportion happy, the firſt ſteppe is by pardon of ſinne, & therefore hee is ſo free of nothing as that, when the law condemnes a man, 2.

a man, and when a mans conſcience condemnes him, hee needs no word to carry him to hell, hee hath that within him, will doe that faſt enough, guilt makes us runne from God, as Adam did, and when we runne from God, wee runne to death; God therefore in goodnes and mercy, hath made the way to pardon ſo open and expoſed, as nothing more. The very name of pardon and remiſſion of ſins, ordinarily implyes offenſe againſt ſome lawgiver, ſome ſtate, ſome great perſon, & implyes guilt which needes that pardon: Now guilt abaſeth & greatnes terrifieth; what can there be more therefore to ſet

us at a mighty diſtance from God, then guilt, which layes ſo low, and what greatnes terrify us more then his; But God hath provided that wee may come boldly, and he hath done it by two things; firſt by ſetting up a throne of grace, inſteed of a throne of majeſty and juſtice. Secondly he helpes us, by giving us a tender and ſenſible high Prieſt, who ſhall uſher us in, and pleade our cauſe at this barre and diſpatch the buſines with his Father, that wee may obtaine mercy, 4. Heb. 15. 16. And to ſhew his heart the more in this worke, hee hath not onely a throne of grace, & a high Prieſt to manadge this affaire;

affaire; but hee hath invented this ordinance of Baptiſme, that wee might have an abundant entrance; In this you may ſee Gods heart for the pardon of ſinne, for as Baptiſme doth it, ſo it is by Gods appointment; Therefore know the mind of God, and labour not anxiouſly about ſinnes, and the pardon of them, which is a great impediment to the comfort & holines of our life. Now, that Baptiſme doth this, you have heard from ſeverall places, ſo as it is a great end of that ordinance, to remit and pardon ſinnes, and aſſure that to us.

But if you aſke how it doeth it? Anſwer, by your being baptized

tized into Ieſus Chriſt; by being baptized into his death, by being viſibly ingrafted into his death; & condition, that as hee did conflict with the wrath of God, it brought him to the croſſe, carried him to the grave, kept him there, and layed him low, but at laſt hee got out, we being intereſted in what hee did, as in a common perſon, who did all for us, and in our names might by the helpe of this ordinance (which viſibly and ſenſibly repreſents our communion with him, in that which gaines the diſcarge of our ſinnes, which is his death, into which wee are baptized) have full aſſurance that

nothing remaynes us of the guilt of ſinne; nothing remayns us, undiſcharged, ſince Chriſt, who was as wee were, that is, made guilty of ſinne, that wee might be as hee is, that is, diſcharged from ſinne, hath broken the cords of death, having made a full ſatisfaction, death having no more dominiõ over him, becauſe there is no more guilt upon him; ſo that baptiſme doth it this way, and as many as are baptized into Ieſus Chriſt, into his death, are put into that condition, that he was after his death, and riſing againe; and this muſt of neceſſity be, becauſe hee was as a common perſon, wholy in his death

death and reſurrection; therefore they that make themſelves of that community, for whom hee acts and trades, and by this viſible ſigne and inſtitutiõ of his, ſubmit themſelves to that way of ſalvation, they put themſelves into that ſtate and condition that hee is in after his death and riſing againe. If any aſke, why did Chriſt dye? *hee dyed for our ſinnes*, ſaith the Apoſtle; and why did hee riſe? *for our juſtification*, we being baptized into his death, partake of the end of it, which is the diſcharge of our ſinnes, & our juſtification; it is certain therefore, our ſinnes made him dye, and it is as certain, that his

righteouſnes made us juſt and righteous. Therefore what ſhould keepe any man under the power of death and ſubject to bondage, ſince if Chriſt be any thing to him, the great thing, & which the firſt Chriſtian inſtitutiō, Baptiſme, holds out, is, that hee is pardon to him, and that hee hath dyed & riſen with Chriſt, and therefore may goe boldly with Chriſt unto the throne of grace; and it is well called a throne of grace, becauſe it is not we, that have done this for our ſelves, but it is Chriſt that hath wrought all this good for us, ſo as it is grace to us, even the grace of Chriſt, who perſonally ſuffered what we

we doe miſtically, and by way of communion.

Secondly it is a throne of grace, becauſe it was not wee that did or could make the termes but God, for hee might have required from us, the perſonall payment of our owne debt: Now that God would make this the termes, to take that at Chriſts hand, which lay upō us, as a perſonall debt, it makes it a throne of grace to which wee may goe with all boldnes and liberty of ſpeech, and with the ſame aſſurance, that Chriſt himſelf did, becauſe by vertue of his owne contract ſealed to us by his owne ordinance; wee are what

he is, and have done what hee did.

CHAP. III.

Wherein of a third great use and end of Baptisme, whereby is sealed our communion with Christ in his holines, to wit, a death unto sinne, and a rising to newnesse of life.

WEe come now to another great use and end of Baptisme, which is holines of life, consisting of two parts, dying to sinne, and rising to holines, and this is especially held out Rom. 6. I shall therefore breefly open & analise these words, not intending a large discours, but so much as suites with the nature of this ordinance.

First therefore in answer to that unsavoury objection vers.

1. *Shall*

1. *Shall wee sinne that grace may abounde?* The Apostle reasoneth vers. 2. *How shall we that are dead to sinne, live any longer therein;* as if he had said, those that are dead to sinne, should not live in sinne, but you are dead to sinne, therefore you should not live in sinne; contraries destroy their cõtraries, death destroyes life, as the privation doth the habit; a man cannot live & dye together.

But now it rests to be prooved that wee are dead to sinne, v. 3. *Know yee not that so many of us as were baptized into Iesus Christ, were baptized into his death?* This hee prooves from our Baptisme, which is the seale and expres-

ſion of our faith: If Chriſt be dead to ſinne, then thoſe that are baptized, are dead to ſinne; But Chriſt is dead to ſin, therefore thoſe that are baptized, are dead to ſinne.

That Chriſt is dead to ſinne, and how, you ſhall heare ℣. 10. *For in that hee dyed, hee dyed unto ſinne once.* But the propoſition that thoſe that are baptized, are dead to ſin, becauſe Chriſt is dead to ſinne, he ſhewes you from the end of baptiſme, which is to witnes & confirme to you your union and communion with Chriſt: And firſt of all with his death, which both diſcharges you from the guilt of ſinne, and deſtroyes and kills

ſinne

ſinne in you.

Now that this is the particular end, he ſhewes you from the generall, verſ. 3. *Know ye not that ſo many of us as were baptized into Ieſus Chriſt, were baptized into his death*; yee are baptized into Chriſt, therefore into his death; hence verſ. 4. *Wee are buried with him by baptiſme into death*; yee are ſo ſurely dead with Chriſt, that ye are buried alſo, to be ſure he is dead that is buried. In this verſe hee prooves further this communion in holines, by the contrarie to death, namely our riſing againe, *that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walke in newnes of*

life. For as Baptiſme witneſſes to you that you are dead with Chriſt, ſo the ſame Baptiſme witneſſes that ye are riſen with him, ſo that as wee are dead to ſinne by vertue of the death of Chriſt, ſo wee are alive to holines by vertue of the riſing of Chriſt, that as Chriſt was raiſed from the dead to a new glorious and heavenly life, ſo wee are raiſed to a life, new and holy: Now the reaſon of this witneſſe ariſeth from the analogie and proportion that the ſigne hath, with the thing ſignified, that Baptiſme hath with the thing witneſſed: Thoſe that are baptized, they are drowned and buried, and brought

brought againe alive out of the water; ſo by our union with Chriſt, wee have the communion of being crucified & buried with him, and of riſing againe to a new life. Verſ. 5. *If wee have bene planted together in the likenes of his death, wee ſhall be alſo in the likenes of his reſurrection.* This word *planting* ſhewes the reality of theſe ſignes & ſeales, this ordinance witneſſes *our planting and grafting into Chriſt*, who is the ſtock with whom wee live and dye; as wee feele death with him, ſo life alſo; this is the great ſtay, the great comfort, wee are planted into Chriſt the true vyne, by God the Father, and now wee ſhall

runne

runne his fortune in life or death, as the plant & ſtock dye and live together. ver. 6. *Knowing this that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth wee ſhould not ſerve ſinne*: Here he inſiſts in the former argument, namely our communion in the death of Chriſt, which death hee declares by the kind of it, namely crucifixion, & ſhewes that as Chriſt for our ſinnes dyed, ſo the body of ſinne in us by the death of Chriſt is crucified, the power and force is abated, that wee ſhould not ſerve ſinne, and live to ſinne.

Verſ. 7. *For hee that is dead, is freed from ſinne.* Hee that is free from

from ſinne, is no longer obliged to ſinne, but beleevers baptized, are freed from ſinne, becauſe they are dead to ſinne; dead with Chriſt therefore we are free from ſinne.

Verſ. 8. *Now if we be dead with Chriſt, wee beleeve that we ſhall alſo live with him.* This is to ſhew the communion ſtill, and to uſher in the next verſe of our communion with the life of Chriſt.

Verſ. 9. *Knowing that Chriſt being rayſed from the dead, dieth no more, death hath no more dominion over him.* Here he illuſtrates the life of Chriſt, from the perpetuity of it, that from thence hee might gather, the condition of the Saints, in their perſuance of holi-

holines, which ſhould be evermore.

Verſ. 10. *For in that he dyed, he dyed unto ſinne once*; that is, to blot out ſinne, *but in that hee lives, he lives to God*; a glorious life and to the glory of God the Father.

Verſ. 11. *Likewiſe reckon ye alſo your ſelves to be dead indeed unto ſinne, but alive unto God, through Ieſus Chriſt our Lord.*

There is the concluſion of all that went before, reaſon your ſelves, therefore to be dead to ſin once, when Chriſt died to deſtroy the power of it, therefore ſinne hath nothing to doe with you. On the contrary, you are as Chriſt, alive to God, to that glorious and new life,

life, & all this through Chriſt, whoſe union and communion is notified to you in Baptiſme.

This is for holines, which conſiſts in mortification and newnes of life, which Baptiſme both ſignifies and ſeales to us. It ſignifies it, by the analogie & proportion, which is betweene the ſigne and the thing ſignified, and in that it ſignifies a thing paſt, it ſeales it to us, for when God will give you a ſigne and reſemblance of a thing, it is but to confirme it to you, and aſſure you of it.

CHAP.

CHAP. IV.

Wherein is ſhewed the report which the ceremony of Baptiſme hath, to the forementioned ends and uſes of that ordinance; alſo ſome Corollaries.

HAving ſpoken of the uſe & ends of Baptiſme, it will not be unmeete in the next place to diſcourſe ſomething of the Ceremony, that we may ſhew the report which the ſigne & ceremony hath to the thing ſignified and repreſented.

Now the ſignification is moſt apt; for the externall forme or Ceremony of Baptiſme lyes properly in three things, Immerſion, or Drowning, or Burying, by putting under the water; ſome ſtay under it, and emer-

emerſion, or riſing out of it.

Firſt the element which is uſed, is water, extreamely fit & proper to repreſent our cleanſing, both from the guilt and ſtayne of ſinne. *Ariſe and be baptized, and waſh away thy ſinnes*, ſayes Ananias to Paul Acts 22. 16. So *Chriſt gave himſelf for his Church, that hee might ſanctifie and cleanſe it with the waſhing of water by the word*, Eph. 5. 26. So Tit. 3. 5. *According to his mercy heé ſaved us by the waſhing of regeneration.* So as this waſhing of water repreſents our cleanſing, that is our juſtification and ſanctification. The Iewes had many ſprinklings with blood, fit for their groſſe capacities, but

which indeed rather ſerve to make ſpots, then to cleanſe them.

Firſt therefore the dipping or drowning in the water, ſignifies the great depth of divine juſtice, with which Chriſt for our ſakes was ſwallowed up; & ſo we are dead and buried with him, reaping in a ceremony the fruit of that which he ſuffered indeed, pertaking of his death for ſinne, and thereby obliging our ſelves to death to ſinne.

Secondly the ſtay under the water, though never ſo little, repreſents unto us, Chriſts deſcending to hell, that is, the loweſt degree of his abaſement, when

when hee was ſeald up and watcht in the grave, and was as it were cut of from amongſt men; of this abaſement wee reape the fruit by Baptiſme, & are hereby ſecured againſt that abaſement, *and everlaſting deſtruction from the preſence of the Lord*; to which ſinne would have brought us; & therefore ſinne as it is deſtroyed in us in reſpect of the guilt, and cut of by this abaſement of Chriſt, ſo it ſhould be apprehended by us for our juſtification, and it ſhould be utterly dead & mortified to us, in reſpect of its power and vigour; *dead and buried to ſinne.*

Thirdly the Emerſion, or riſing

ſing out of the water, is a repreſentation to us of that victory, which Chriſt being dead and buried, got over death, and in his riſing, triumphed over it, with whom alſo we riſe triumphing over ſinne & death, and all evill whatſoever, clearly above the guilt of all ſinne, and ſecure againſt the evill of ſin, riſing up to holines & newnes of life. And thus there is a ſweete and excellent proportion, betweene the ceremony and the ſubſtance, the ſigne, & the thing ſignified, and wee are confirmed to be of the union and communion with Chriſt in every thing that is for our good and comfort.

Now

Now having ſhewed the ſeverall ends of Baptiſme, & how the ceremony makes them all good to us, I ſhall gather ſome Corollaries from the mayne notiõ of this ordinance, which is our being dead with Chriſt, and riſing againe, according to the forementioned place of Rom. 6.11. *Reckon your ſelves to be dead to ſinne, but alive to God through Ieſus Chriſt our Lord. Reckon*, that is, build upon this; this is a thing exceeding ſure.

First if wee be dead to ſinne, and ſealed up to this death by Baptiſme into the death of Chriſt, then let us be in the world as dead men in that reſpect; let us not underſtand the *Coroll.* 1.

reaſonings of ſinne, nor hearken to the perſuaſions of ſinne, nor looke upon the baites of ſinne; the Apoſtle made this an argument in a better thing, *If you be dead with Chriſt from the rudiments of the world, why as though living in the world, are ye ſubject to ordinances, touch not, taſt not, handle not*, Col. 2. 20. Theſe things had once a good being, but were become old, but ſinne was never of any worth or account. Barzillai 2. Samuel 19. thought it reaſon to refuſe the Kings table, becauſe his appetite and ſences were decayed, hee was eighty yeares old; but our ſences are not decaying, but dead, and ſinne is not old, but

but dead; it is dead in a miſtery, it is dead in Chriſt, and wee have the Sacrament upon it; therefore if luſts tempt, turne not onely a deaf, but a dead eare to them; perſuaſiõs ſhould not worke on a dead man, objects ſhould not take or affect a dead man.

Secondly if we be riſen and alive with Chriſt, & Baptiſme ſeale that alſo; then act not onely as a living man, but as a riſen man, moove and walke, & reaſon, & conclude, as a man raiſed from the dead, have your ſences and your reaſonings as quick to God, as taking of ſpirituall things, as they are dull and ſhut up to things below; 2.

breath in the ayer of another life, haſten after the full and reall poſſeſſion of another life; let God and Chriſt & heavenly things be great unto you, though they be little to the world, and what ever is great to the world, let it be little to you, proportionating your object to your life; love thoſe ordinances, thoſe times that feed your life.

3. Thirdly the worke of this ordinance or dying and riſing, is advanced much by holy reaſonings, both in the time of communicating & afterwards, for wee are apt to forget our ſelves and our conditions, as he that would have forgot that he was

was an Emperour, if he had not bene remembred of it by others. Thinke therefore much on theſe things, what you have done in this ordinance, what are the conſequences & reſults of it, which wil be a mighty not onely help, but ingagement to faith & holines, it is a ſeale on both ſides, wee ſeale to God as well as he to us, it is in our owne choyce no more, wee are ingaged by our owne act; wee have ſubſcribed and can recall no more, and certainely this as it ingages much, ſo it helpes much: to act an act of faith in thought is much, but to ſpeake it is more, but to ſigne & ſeale it in an ordinance, by profeſſing

ſubjection, by going downe into the water, by ſuffering your ſelves there to be drowned, or buried, by riſing or coming out againe, all as a ceremony or ordinance for ſuch an end, is both a great ingagement and a great help to us in beleeving.

CHAP. V.

In which the proper ceremony of Baptiſme is vindicated by the force of the word, Scripture practiſe, the ſuffrage of learned men, and the uſe of ancient times.

IN the proceeding diſcours wee have taken it for graunted, that the antient and uſuall forme of Baptiſme, hath bene by dipping or plonging the whole body under the water, according to which notion we have

have found what great proportion the ceremony hath to the ſubſtance, and the ſigne to the thing ſignified: But becauſe the poſſeſſion which the Churches have had of a long time of ſprinkling, is become a ſtrong argument in the thoughts of many for that ceremony, it will be neceſſary to ſpeake ſomething more particularly to this point, and to ſhow that as the ceremony of dipping, ſutes with the ends and uſe of Baptiſme, ſo it agrees perfectly with the force of the word, the Scripture practiſe, and the uſe of antient times.

Firſt therefore the word Βαπτίζω ſignifies properly *mergo*, *ſeu*

ſeu immerga, that is, to drowne, or ſinke in the water, to dip, to overwhelme, to plunge, ſo *mergere aliquem ſub æquore*, or *in undis*, to drowne them; ſo Chamier ſayes that immerſion expreſſes the force of βαπτίζειν: it ſignifies alſo *tingo*, to dye, or coulour, *quod fit immergendo:* which is done by dipping into the coulour, overwhelming and drowning in it. So Walleus, a learned Profeſſour of theſe partes, ſayes that the antient Latines expreſſed the word βαπτίζειν *per tinctionem & inundationem*; *inundatio* is an overflowing. This therefore is the proper and naturall force of the word, wee will ſee in the next place what aſpect the Scrip-

Scripture beares in ſeverall paſſages to the acceptance of the word in this ſence.

Firſt in the ſtory of Chriſts baptiſme, the greateſt and fayreſt example of the kind, as ye read it Mat. 3. 13. *Then cometh Ieſus from Galilee to Iordan unto Iohn to be baptized of him*; yee ſee he went to Iohn, who baptized in the river Iordan, a place proper for immerſion & dipping, where at laſt hee was *baptized*, that is, *dipt* or *plundged in the vvater*, for ſo ye have it verſ. 16. *He vvent up ſtraightvvay out of the vvater*: that is, as the word is tranſlated generally, *hee aſcended out of the vvater*. *Novv if any one*, ſaith Maldonat, *aſke vvhy the Euangeliſts*

liſts uſe the vvord rather of aſcen-ding, then goeing out, they ſeeme to be ignorant that the earth is higher then the rivers; ſo as Chriſt aſcended or went up out of the water, in the which he had bene dipt or drown'd. *Lucas Brugenſis*, upon the place, ſayes this, *Chriſt aſcen-ded upon the land, for he had diſcen-ded into the river (after the manner of others that vvere baptized) as deepe as his thighes, or his navell, for the reſt of his body* (ſayes he) *vvas dipt by Iohn, not ſprinkled onely vvith vvater*. Others have thought that it was the cuſtome of Iohn to hold the people up to the neck in water, till they confeſt their ſinnes.

The learned *Cajetan* upon the place,

place, ſayes, *Chriſt aſcended out of the vvater, therefore Chriſt vvas baptized by Iohn, not by ſprinkling, nor by povvring vvater upon him, but by immerſiõn*, that is, *by dipping or plunging in the vvater*. Beſides the evidence of the thing, many more teſtimonies might be brought to this purpoſe, of men that for the preſent content themſelves with ſprinkling for their infant baptiſme, but theſe ſhall ſuffice.

The next place we ſhall conſider, ſhall be that of Iohn 3.23. *And Iohn vvas baptizing in Ænon neere to Salim, becauſe there vvas much vvater there.* The reaſon why he pitcht upon this place is given, *becauſe there vvas much vvater*

vvater there, which was not ever found in that country, & much water was needfull to his Baptiſme. *Piſcator* upon the place ſayes, ὕδατα πολλὰ, *ſignifies many rivers*, as ὕδωρ *in the ſingular number ſignified the river Iordan*, this, ſayes he, *is mentioned to ſignifie the Ceremony of Baptiſme vvhich Iohn uſed; immergens ſcil. totum corpus hominis in fluvio ſtantis; dipping, or plundging the vvhole body of the man ſtanding in the river, vvhence*, ſaith he, *Chriſt baptized of Iohn in Iordan, is ſaid to aſcend out of the vvater, Mat.* 3. *the ſame manner Philip obſerved Acts* 8.38. And in his obſervations upõ the place, ſayes, *that the antient manner of Baptiſme vvas, that the vvhole body vvas plunged*

ged into the vvater, & thence dravvn out againe; the one ſignifying the mortification of the old man, and the other the vivification of the nevv, as Rom.6.3.4. thus *Piſcator. Cornelius a Lapide*, upon the place, *From hence* (ſaith he) *you may gather that Iohn ſo baptized, as hee vvaſht not onely the head in vvater, for a little vvater vvould have ſerved for that, but the vvhole body.* Many Authors might be quoted for this purpoſe, but the place ſpeaks ſo clearly for it ſelf, that I ſhall adde to what I have ſaid already onely the judgement of *Calvin* upon theſe words: *From this place*, ſaith he, *you may gather that Iohn & Chriſt adminiſtred baptiſme by plundging the vvhole body*

into the vvater, although he adds alſo his opinion; *Yee need not be much careſull*, ſaith he, *of the outvvard Ceremony, ſo it agree vvith the ſpirituall truth, and the ordinance and rule of our Lord*; and ſo ſay I alſo.

You ſee what light this place affoords to the clearing of the primitive practiſe for dipping or plundging in baptiſme.

The third place we will examine ſhall be that of Acts 8. 36.37.&c. where you have the ſtory of the baptizing of the *Eunuch* by *Philip*; *As they vvent on their vvay, they came unto a certain vvater, & the Eunuch ſaid, See here is vvater*, ὕδωρ, that is, as *Piſcator* interprets it, *fluvium, vel amnem,*

vel

vel stagnum, some river, or a poole, or ponde; after this discovery of a fit place for Baptisme, the Eunuch desires it, and Philip having taken an account of his faith, which was to give him his qualificatiõ for that ordinance, it is said in the 38. verse, *that they went both downe into the water*. So Beza translates it, *Descenderunt amborum in aquam*, *they descended both into the water*: So the French, *Descendirent en l'eau*, as Deodat. and the baptisme being done, vers. 39. *they came up out of the water*, in the which they had bene before. So Beza, *Quum autem ascendissent ex aqua*, *when they had ascended out of the water*; the French, *Quand ils furent remontez*

hors de l'eau; when they were remounted or aſcended out of the water; all which expreſſe not a going to the water onely, as ſome would have it, but a going downe into the water for Baptiſme, and a coming out of it againe. *Lorinus* upon the words, quotes *Carthuſianus*, ſaying, *Eunuchus magnam familiam habuit, nec tamen coram illis ſe nudare ac lavari erubuit, dum coram Deo de proprijs verecundabatur peccatis: The Eunuch had a great family, and yet hee bluſht not before them to make himſelf naked, and to be waſht, whilſt he was aſhamed of his ſinnes before God.* By which, ſaith *Lorinus*, *they are confounded, that reverence and feare the preſence*

of

of men more then God: And adds alſo, *That this diſcent, going dovvne, ſignified by all meanes immerſion*, that is, plundging, or dipping, *and it is probable, that by vvhat meanes it moſt conveniently could, & vvas moſt expreſly vvaſhing, the Eunuch vvas baptized.*

There will not need to be ſaid more to this place, I ſhall onely conclude it with the words of *Calvin*, as I did the other, which I am inforced to give you in his french, becauſe his latine edition is not by me. *Nous voyons icy qu'elle facon les anciens avoyent d'adminiſtrer le Bapteſme; car ils plongeoyent tout le corps dedans l'eau: L'uſage eſt maintenant que le Miniſtre jette quelques gouttes*

d'eau ſeulement ſur le corps, ou ſur le teſte: VVe ſee here, ſayes Calvin upon the place, *vvhat faſhion the antients had to adminiſter Baptiſme, for they plundged the vvhole body in the vvater; the uſe is novv*, ſayes he, *that the Miniſter caſts a fevv dropps of vvater onely upon the body, or upon the head.* Whereby you ſee both what his opinion was for the practiſe of the moſt antient and primitive times in generall, & how cleare hee was that the Baptiſme adminiſtred here to the Eunuch, was by dipping, or plundging.

The fourth and laſt place I ſhall conſider to this purpoſe ſhall be that of the 6. Rom. and the beginning, where the Apoſtle

ſtle elegantly alludes to the ceremony of Baptiſme in our death, and reſurrection with Chriſt, but having handled this before largely, and by it ſelf, I ſhall onely give you the ſence of expoſiters about it for our preſent end.

The learned *Cajetan* upon the 4. verſe (*vvee are buried vvith him by baptiſme into death*) ſaith; *By our burying he declares our death, from the Ceremony of Baptiſme, quia, ſcil. qui baptizatur ſub aqua ponitur; becauſe he vvho is baptized is put under the vvater, and by this carryes a ſimilitude of him that is buried, vvho is put under the earth: Nowv becauſe none are buryed, but dead men, from this very thing that vve are buryed*

in Baptisme, vve are assimulated to Christ buried, or vvhen he vvas buried. Thus *Cajetan.*

Estius upon the place, having said out of *Austen, that vvhat ever vvas done in the crosse of Christ in his burying and resurrection, &c. vvas so done, that to those vvords and actions, the life of a Christian should be conformed; Ads, the like mistery the Apostle puts in the Ceremony of Baptisme, for the immersion (that is dipping) of Christ, represents to us burying, and so also death; for the sepulcher is the Symbole of death, and the emersion (or rising out againe) vvhich follovves that dipping, hath the similitude of the resurrection; therefore in Baptisme vvee are conformed, not onely to the death of Christ,*

Chriſt, but alſo to his ſepulcher and reſurrection. Where you ſee hee clearly places the ceremony of Baptiſme, both of Chriſts, and ours, in immerſion, or putting under the water, & emerſion or riſing up againe, exactly conformable to what is to be ſignified to us by it, namely our dying and riſing againe with Chriſt. So *Cornelius Alapid.* upon the place ℣.4. εἰς τ θάνατον, *in mortem*, id eſt, *in ſimilitudinem mortis Chriſti baptizati ſumus; qui enim baptizantur & aquis immerguntur Chriſtum mortuum, & ſepultum repreſentant allegoricè, &c. Into his death*, that is, *vvee are baptized into the ſimilitude of the death of Chriſt; for they vvho are put under*

the water, represent Christ dead & buried allegorically.

I shall add but one or two quotations more in a thing so evident, *Deodati* in his annotations upon the place vers. 4 hath these words, *Ce qu'au Baptesme nous sommes plongez dedans l'eau (selon l'ancienne ceremonie) nous est un signe sacré qu'il faut que le peché soit estouffé en nous par l'Esprit de Dieu, comme c'est un seau du lavement de nos ames devant Dieu. That in Baptisme wee are plunged into the water (according to the ancient ceremony) it is a holy signe to us, that sinne should be stifled in us by the Spirit of God, as it is a seale of the washing of our soules before God.*

I shall conclud with the judge-

ment

ment of *Piſcator* upon the place verſ. 4. *Sepulti igitur ſumus, videtur* (inquit) *reſpicere ad veterem ritum, quum toto corpore in aquam mergebantur, atque ita quaſi ſepeliebantur, ac mox rurſus extrahebantur, tanquam è ſepulchro. The Apoſtle* (ſayes he) *ſeemes here to have reſpect to the antient ceremony, when as the whole body was dipt into the water, and was by and by againe drawne out, as out of a grave.* So *Piſcator.*

Having thus farre carried on this notion for dipping, or plundging in the ceremony of Baptiſme, which wee have found to have its riſe from the naturall & proper force of the word, & to have accorded fully

ly with Scripture practiſe and example, which is the coppy to which we muſt conforme, I ſhall conſider a little to diſcharge my ſelf more abundantly to this point, what hath bene the practiſe of the times wee commonly call primitive, that is, thoſe after the times of Chriſt and his Apoſtles, and what the judgement of the Fathers and antient writers have bene to this purpoſe.

And firſt *the Apoſtolicall conſtitutions*, which are of great antiquity, being attributed to *Clement* the 4. from *Peter* in the order of Biſhops, according to the Roman account, they injoyne the office of Diaconniſſes,

ſes, or ſhee-Deacons, to be to aſſiſt for the unclothing of women at Baptiſme; the words are ἐξυ πρεσβεῦσαι τοῖς Διακόνοις ἐν τῷ βαπτίζεσθαι τὰς γυναῖκας διὰ τὸ εὐπρεπὲς. *To miniſter to the Preſbyters whilſt the women were baptized, for comelines ſake.* Conſt. Apoſt. lib. 8. cap. 32. this I find quoted by *Chamier* lib. de Baptiſt. cap. 2. p. 240. who brings it to proove, *that from the beginning*, as hee ſayes, *it was the cuſtome to dip the whole body, which expreſſes* (ſayes he) *the force of the word* βαπτίζειν, *whence it was* (ſayes he) *that Iohn baptized in a river, and hee affirmes that it is uncertain, when or why the change began, to baptize by ſprinkling, ſaving that he addes that*

it

it would seeme that 3000 could hardly be baptized in one day, by so few Apostles, if they were all dipt, or that the Iaylor had not perhaps a vessell at hand, big enough for dipping the whole body. But first you see that his opinion is cleare, that Baptisme in the beginning was by dipping or plundging the whole body, to proove which hee brings the force of the word, the example of Iohn and after the Apostolicall constitutions: onely he knowes not how so well to accommodate these two instances, but that sprinkling also might be used I shall take therefore this occasion, to answer once for all to these considerations. First that when

when wee have a clearnes of Scripture practiſe, agreable as is conſent to the force of the word of inſtitution, and expreſſing it, which alſo accords, as wee have already ſhowne aboundantly, with the uſe and end of the ordinance, which is the ſcope and intent of it, and apparently conformable to the moſt evident antient practiſe, it were a boldneſſe (to ſay no more) to leave or deſert that practiſe, which upon the former grounds, wee know to be ſafe and warrantable, for another, which we have little reaſon to beleeve was uſed, but becauſe wee ſee not how in ſome inſtanced particular circumſtances

ſtances it could be well otherwayes; And as it is ever dangerous, to depart from knowne & approoved Scripture practiſe in the matter of ordinances, upon our owne ſurmiſes, ſo it can be no where of worſe conſequence then in ſuch ordinances (of which Baptiſme & the Lords Supper are) the being, and good of which lyes much in the right adminiſtration of a ceremony.

It would be ſafe to follow the cleare & aſſured way, and for the other, unleſſe they implyed a ſimple impoſſibility, (which the practiſes inſtanced in will by no meanes be found to doe) not to be much troubled

bled about them.

But truly I am jealous that thoſe who find ſprinkling moſt commodious for infants, and are not willing to depart from the notions of infant Baptiſme, trouble themſelves more with the objectiõs mentioned, then they would find cauſe to doe, if they did not find it needfull to raiſe objections from theſe places for the patroniſing of baptizing by ſprinkling, which as was ſaid before is ſo proper for their infant Baptiſme: For the thing it ſelf, to inſtance, firſt in that of the Iaylor, how eaſily may it be conceaved, that in thoſe eaſterne and hotter countryes (this being at

Philippy in Macedonia, Acts 16. 12. where bathing was of great and continuall uſe) this keeper of the priſon might be provided with ſome veſſell fit for bathing and waſhing the whole body, which might ſerve for the uſe of Baptiſme, as the Chriſtiãs afterwards, when they came to injoy fixt places of meetings for worſhip, had their veſſells affixt to their temples, which veſſell they called χολυμβήθρα, Bucan. p. 666. being of a great continent fild with water for the uſe of Baptiſme, which the Latine calls *piſcina*, or *lavacrum*, a veſſell proper to bath in, or font, from whence the cuſtome of our little diminitive

nitive fonts in Churches hath come, ſince ſprinkling (more proper for children as *Chamier* affirmes) hath bene the ceremony uſed in Baptiſme, with excluſion to dipping or plundging the whole body: I ſay it is eaſy to ſuppoſe that the Iaylor might be thus provided for his Baptiſme, and ſafe to ſuppoſe this or any other way that doth not imply a contradiction, then to thinke that the Apoſtles altered the uſuall ceremony for Baptizing uſed to Chriſt and by Chriſt and his Apoſtles, as (appeares evidently & clearely) and which ſo much accordes with the intent & ſcope of the ordinance in that which

the Ceremony ſignifyes and exhibits to us, namely our being buried with Chriſt, and riſing againe, as wee ſhow'd already.

As for the other objection, that it would ſeeme difficult for three thouſands to be baptized in one day by ſo few Apoſtles, if dipping the whole body, not ſprinkling were the ceremony uſed; I anſwer it will not appeare much leſſe difficult if ſprinkling were the ceremony, and it is the objection that Bellarmine & the Papiſts bring againſt our Divines, to proove that in certain caſes the Laycks may baptize; This *Chamier* anſwers by *Salmeron the Ieſuite*,

ſuite, one of their owne, tract. 15. in Acta, who ſayes it is no way impoſſible, and brings for proofe one *Franciſcus Xavier*, who baptized in one day amongſt the Indians 15000, now if one man could baptize fifteene thouſand, twelve Apoſtles could baptize three thouſand, beſides if they want Miniſters, and will not admit of the aſſiſtance of Brethren out of office (whoſe miniſtry to ſome will not ſeeme ſo improper for aſſiſtance in certain caſes of publike affaires by publike authority) wee can furniſh them with more helpe, namely the ſeaventy Diſciples, whom our Divines will by no

meanes admit at that time to be Laycks, ſince Chriſt had called them before to the miniſtry of the Goſpell, and had conſtituted them as publike workemen in his harveſt, and had ſent them with a publike and particular commiſſion, ſaying, *Thoſe that heare you, heare me*, Luke 10. ſo that according to this account, the number of regular & lawfull Baptizers, will be 81, namely 12 Apoſtles & 70 Diſciples. Thus farre wee are helpt by our Proteſtant Divines in their oppoſitiõ againſt Lay-Baptiſme. Now if you diſtribute the baptizing of 3000 to the worke of 82 perſons, there will fall under 40 to the ſhare

ſhare of every one, as might be eaſily reckoned, ſo as the baptizing of that number either way, by dipping or ſprinkling, might be accompliſhed in one day, though the Baptizers were not indued with the dexterity of *Franciſcus Xavier*, and why not as well by dipping or ſprinkling (for all that can be ſaid to the contrary, by the number of thoſe, who were baptized) ſince wee ſuppoſe thoſe that were baptized, to offer themſelves willingly to come into the water, and preſent themſelves ready, and the ceremony of dipping requiring very little time more by him that adminiſters it, then that of ſprinkling, and

which by ſo many hands might eaſily be diſpatcht.

It was neceſſary to ſpeake ſomething to this, ſince it is all which I have met with (and that all you ſee how little it is) which might give the ſhew of a reaſon from Scripture practiſe, for baptizing by ſprinkling, and that onely too by way of objection, which you ſee accommodated.

Thus you have a cleare proofe brought by *Chamier*, for the antient manner of Baptizing, by dipping, from the Apoſtolicall conſtitutions, which that alſo conſidered as an objection, why at any time it might ſeeme to be varyed, and you

you ſee, that as the objection to the generall rule was but conjecturall, ſo the ſolution is very eaſy, and the other practiſe, to wit, by dipping, moſt cleare and evident.

In the ſecond place, *VValleus de Baptiz. p.* 84. (a reverent Author, whom we have formerly mentioned) ſhewing that the antients Baptized by an immerſion of the whole body, ſayes, *That antiently the dayes of Baptiſme (for they uſed ſome ſolemne dayes, as vvee ſhevv in another peece of this tract) had their name, from the ceremony, therefore it vvas called Dominica in albis, the Dominicall or the Lords day in vvhites, becauſe being unclothed for their Bap-*

tiſme, which was as before by dipping or plundging, they put on white or linnen garments, with which they went into the Baptiſterion, a veſſell as we have formerly ſaid, fitted for that ceremony of immerſion: and therefore the Papiſts at this day, who retaine every thing of antient ceremony, though they corrupt the uſe of it, give a white garment to the baptized child in one part of their ceremony, which *Bellarmine ſayes they are to weare a Sabbato ſancto uſque ad Dominicam in albis, from the holy Sabaoth, to the Dominicall in whites, Tom. 3. p. 83.* That is that Dominicall, which *Vallesius* mentions, when thoſe who were baptized for come-

lines ſake, clothed themſelves with white linnen garments, whence the ſame Author ſaies, *That thoſe who were to be baptized, were called Candidati Chriſtianiſmi, Candidates of Chriſtianity*, with alluſiõ to the clothing in white, with which they were accommodated for Baptiſme by immerſion.

In the third place I find the opinion of *Bonaventure*, quoted by a late and learned writer, *who though hee allowes ſprinkling, yet more commends immerſion, or dipping, either of the whole body, when there is water enough, or if there be but a little water, of the head and breſt, or of the head alone, or of the face onely, becauſe there are all the ſences,*

ſences, and there doth eſpecially flouriſh the operation of the ſoule, and wee take the image or picture of a man eſpecially from his face; which ſeverall reaſons he gives to that purpoſe, ſo as if you will ſprinkle, ye muſt fall upon a new queſtion, which may for ought I know be much diſputed, and that is, what part is to be ſprinkled; for if you will ſprinkle the whole man, which cannot be done exactly, to be ſure not eaſily, it were better to follow the ceremony of immerſion; but by what reaſon, aſperſion, or ſprinkling, came into uſe in the world, inſtead of immerſion, or dipping, ye ſhall find faſtned upon two conſide-

rations;

rations; of charity to ſicke and weake perſons, and charity to tender children, although as the ſame Author affirmes, merſion was more uſuall even for children, to the dayes of *Gregory* (who was Biſhop of Rome Anno 590) and *Iſiodor*. For *Gregory* giving an account of the threefold dipping, hath theſe words, *Ut dum tertiò infans ab aquis educitur, reſurrectio triduani temporis exprimatur*; *vvhilſt the child is dravvne out of the vvater three times, the reſurrection after three dayes buriall may be ſignified. Epiſt. Greg. lib.* 1. *Epiſt.* 41. An account of this charity for ſicke perſons, ye have expreſt in an epiſtle of *Cyprian to Magnus lib.* 1. *Epiſt.*

Epiſt.6. In the times of *Cyprian* there was a queſtion mooved concerning Baptiſme, by aſperſion or perfuſion, that is, powering water, to wit, *how they were baptized, who in reſpect of infirmity, or ſickneſs could not be dipt, whether ſuch ſprinkling were to be accounted for true baptiſme*; by which demaund you may perceave, that in *Cyprians* time, immerſion or dipping was ſo much the uſuall and received forme for Baptiſme, as it was made a great queſtion, whether they were rightly baptized, who deſired Baptiſme, and yet by reaſon of infirmity, could not receive it, but by ſprinkling or aſperſion: *Cyprian* anſwers modeſtly and

ſayes,

ſayes, *Hee would not have his opinion be a prejudice to any other mans either opinion or practiſe, but his charity extends rather to thinke, that in ſuch caſes, Baptiſme may be received by ſprinkling*; it were to long to quote his expreſſions wherein he is large.

But to conclude all, you ſee by a current of authority from Scripture eſpecially, and after by Authors antient and moderne, that dipping, or immerſion hath bene the old way of Baptizing, even for children in the dayes of *Gregory*, a reaſon of the alteration I have in part ſhewed you, from the quotation out of *Cyprian*. A more particular account *Iacobus Pamelius* ſhall

ſhall give you, as you may read in his annotations upon the 76 Epiſt. of *Cyprian*, his words are theſe pa. 215. *Quum propter ægritudinem immergi ſive intingi (quod proprie Baptizari eſt) ægri non poſſent, aqua ſalutari perfundebantur, ſive aſpergebantur; eadem ratione ab Eccleſia occidentali primum obſervari cæpiſſe conſuetudinem adſpertionis, qua nunc utimur, exiſtimo, ob teneritudinem nempè infantium, quum jam rariſſimus eſſet adultorum baptiſmus: VVhen in reſpect of vveakeneſſe thoſe vvho vvere ſicke, could not be dipt, or plundged (vvhich is properly to be baptized) they had vvater povvred upon them, or vvere ſprinkled vvith it; from the ſame reaſon I ſuppoſe the cuſtome of ſprinkling,*

ling, vvhich vve nowe uſe, to have bene firſt obſerved by the vveſterne church, to vvit, for the tenderneſſe of infants, vvhen as nowe the baptiſme of thoſe of age vvas very rare; then he goes one, *Olim certè tum in occidentali, tum in orientali Eccleſia immergi ſolere veteres ſuis ſcriptis manifeſtum faciunt, & Romæ id adhuc uſitatum ætate Gregorij manifeſtum ſit ex ipſius Sacramentorum libro: idque apud Anglos etiamnum obſervari ad marginem adnotavit Eraſmus.* Certainly, that of old time, in the eaſterne and vveſterne church, they vvere uſed to dipp, the antient make manifeſt by their vvritings; and that it vvas uſed at Rome, in the time of Gregory, is manifeſt, from his booke of the Sacraments, and that it vvas yet uſed

amongſt the Engliſh, Eraſmus hath noted in the margent. So *Pamel.*

I have bene large in this ſubject, but I hope it will be of uſe to us, both for the aſſuring of our practiſe in this particular, & the anſwering of ſuch, whoſe peremptory perſuaſion the other way (for ſome there are ſo perſuaded) give themſelves, and their friends trouble.

I ſhall take a knit from this, to obſerve (with which I ſhall conclude) what a tyrant cuſtome is, that dares ſtand up & contradict a thing ſo evident in it ſelf, ſo agreable to the reaſon of the ordinance, to the cleare phraſe and expreſſion of Scripture, to the practiſe of antient times,

times, in ſo much that in *Cyprians* time, it was a queſtion mooved in the Church, whether thoſe that in reſpect of infirmity, could not receive baptiſme, the antient and uſuall way, and yet earneſtly deſired it, might be rightly baptized, by ſprinkling; *vvhether ſuch (as Cyprians vvords are to Magnus) might be accounted lavvfull Chriſtians*, that is, whether their Baptiſme ſo adminiſtred, were right, or a nullity; I ſay, you ſee here the tyranny & boldneſſe of cuſtome, that having ſhaped (as it is apt to doe) our mindes to one way, dares now pretend for that alone, with the excluſion of others, and would perſuade

ſuade us, that nothing ſhould be, but what wee have ſeene to be, and counts every thing error, that hath not fallen under our ſence or experience: In things civill and indifferent, I can be content that cuſtome ſhall be my guide, & ſhall take that for good coyne, that the world ſtampes, but in matter of ordinances, and things ſacred, the rule of which lies in inſtitution, and not in our liberty, or choiſe, and the bleſſing of which lyes in conforming to the rule, and inſtitution: I beſeech you let us be wairy to judge with righteous judgement, and not by that appearance, which the cuſtomes of this

this world, upon their worldly and carnall, though ſeeming wiſe conſiderations, hold forth to us.

CHAP. VI.

Wherein is ſhewed the agreements and differences that the word preached hath with the Sacraments, together with certain Corollaries giving light to the preſent controverſy.

HAving out of the Scripture conſidered the uſe & ends of Baptiſme, to which the ceremony appeares to be extreamely proper and oppoſite, wee will now to bring further light to this ordinance, and in order to a diſcours of the proper ſubject of Baptiſme, and of the controverſy thereabout conſi-

der the agreements that are common to it, with the adminiſtration of the word, and that wherein theſe two ordinances ſeeme to differ.

They agree firſt in the efficient cauſe: Baptiſme and the other Sacrament, have the ſame author and inſtitutor that the word hath; ſcil. the King, Prieſt, and Prophet of his church; and as the ſame efficient, ſo the ſame adminiſtring cauſes, thoſe that were to teach had order to baptize, Mat. 28. 19. *Goe therefore and teach all nations, baptizing them in the name of the Father, &c.* And 1. Cor. 4. 1. *Let a man ſo account of us as of the Miniſters of Chriſt, and ſtevvards of the*

the myſteries of God.

Secondly they are both inſtruments in the hands of the Holy Spirit for edification and ſalvation, the word is a dead letter without the Spirit, and ſo alſo is Baptiſme, it ſpeakes no more then it is bid; the bleſſed Angels that are ſo farre above ſinne and corruption, have no quickning vertue in themſelves, the fleſh of Chriſt hath no vertu but from his Godhead: Now if there be no vertue in the fleſh of Chriſt, but by the perſonall union, how ſhall bodily actions about bodily elements confer grace, but by the mediation of the Spirit.

Thirdly they agree in the

principall matter, for the same Christ with all his benefits is offered and confirmed to us in the word and Sacraments, the same union, the same communion in the death & the resurrection of Christ, and they which looke for more in the Sacraments, then the word promises and holds out, makes an Idoll of them.

Fourthly they agree in the end, for God by them builds up and edifies his Church till it come to be perfect.

Fifthly they agree in the instrument, which renders both profitable to us, both word and Sacrament are ineffectuall without faith, 3. Iohn 36. *Hee*

that

that beleeveth on the Sonne, hath everlaſting life.

Sixthly they agree in the effects, *They are the ſavour of life unto life, or the ſavour of death unto death, &c.* So, *He that beleeveth & is baptized, ſhall be ſaved.*

From the firſt you learne, not to depart from the inſtitution, but as to preach the Goſpel according to the analogie of faith, ſo to adminiſter the Sacraments according to Goſpel inſtitutions, for it is alike ſinne to tranſgreſſe in the adminiſtratiõ of the one, as in the preaching of the other, ſince they both hold of the ſame Lord & inſtitutor; and as hee which in preaching the Goſpel ſhall add

Coroll. 1.

workes to faith, in the point of juſtification, perverts the word and preaches another Goſpel, and therefore is accurſed, Gal. 1.1. So he that ſhall alter in the adminiſtration of the Sacraments, but in a ceremony, ſince the ordinance lyes in a ceremony, and ſhall be bold to inlarge the ſubject of this ordinance, or contract it, will be found a breaker of Gods boũds, & be found guilty of the curſſe that is the portion of ſuch as add or detract, ſo as what wee doe herein is of great moment and conſideration.

Coroll. 2. From the ſecond to exſpect ſucceſſe from the Spirit, to be in the Spirit, that you may receive

ceive it: Secondly the Sacraments worke not Phisically.

From the third, to be lead by all administrations into the knowledge of Christ, to judge them best that hold out most of Christ, and most purely. Secondly to magnify Christ the head and end of all institutions. Coroll. 3.

From the fourth to be comforted and confirmed in this way of salvation, wherein wee are, for wee have enough till wee come to God, and need no more. Coroll. 4.

From the fifth not to rest in the worke done, to thinke it enough when you have heard or communicated, if it be not mingled Coroll. 5.

mingled with faith, it profits not, *without faith it is impossible to please God.*

Coroll. 6. From the sixth then play not with these tooles, it is a great matter you have in hand, when you meddle with the ordinances of Christ, and when you are under them, it cannot be without much good or hurt to you, it is a blessing or a curse to the persons upon whom it falleth, even the greatest: light & meanes are the greatest agravations of sinnes, Heb. 2. 1. 2. 3.

Wee come now to the difference of these ordinances, which will contribute more of light, to what wee have proposed.

They

They differ firſt in the manner of the adminiſtratiõ of the ſame Goſpel. The one is an audible word, the other is a viſible word, the word ſignifies according to ſuch expreſſions as men have given a vallue unto, to ſignify thinges by, but the Sacraments repreſents by ſuch ſimilitudes and proportions as the ſignes have with the things ſignified; therefore we read the word and heare the word, but we ſee & feele the Sacraments: In a word they are *Hieroglíphicks*; it was the cuſtome of the Egyptians to teach by viſible repreſentations, which ſignify ſuch and ſuch things, theſe are of that nature, that whereas the word

word ſtrikes the eare onely, which is the uſuall and ordinary ſence of diſcipline, thoſe ſignes and viſible elements affect the ſences outward and inward, the ſences conveigh the object to the underſtanding, there the Holy Ghoſt takes them, and brings us into the preſent enjoyment of things, as if we ſaw Chriſt with our eyes, toucht him with our hands, felt him by our taſt, and injoyed him with our whole man: all this in a rationall and diſcourſive way, rayſing an analogy & proportion betweene the ſigne and the thing ſignified.

Secondly they differ in the meaſure of their ſignification, the

the word eſpecially teacheth, the Sacraments eſpecially ſeale and confirme: the word indeed ſignifies and applyes ſpirituall things, but the Sacraments more efficatiouſly repreſent & apply.

Thirdly the word is ſimply neceſſary to actuall beleevers, and ſo to the ſalvation of beleevers, and ſufficient, as in *Cornelius*; *for faith is by hearing, and hearing by the vvord of God*; but the Sacraments are not abſolutely neceſſary to all, nor without the word are they ſufficient to ſalvation, for to what purpoſe are ſeales without the writing.

Fourthly (for I will not trouble you with many) the word

word belongs to all mankind, the Sacraments belong onely to beleevers; therefore for preaching, ye have, *preach the Goſpell to every creature under heaven*; But for the Sacraments, *teach them*, ſaith *Chriſt*, that is, diſciple them, and *hee that beleeves and is baptized, ſhall be ſaved*; ſo for the other Sacrament, *let a man examine himſelf, and ſo let him eate and drinke; and the people were baptized in Iordan, confeſſing their ſinnes, of which they repented*; and after the Eunuch was taught, there was faith required before hee was baptized; *if thou beleeveſt with all thy heart, thou mayeſt*; and no Baptiſme or Sacrament find we adminiſtred otherwayes in the new

new Teſtament, the reaſon is evident, becauſe the word begets faith, the Sacraments confirmes it, the word is the writing, the Sacraments is the ſeale, for it carries this with it, and ſpeakes this language; as certainly as thou uſeſt this ceremony, and eates this bread, ſo aſſuredly Chriſt dwells in thee, and as thou entreſt this water, and art therein buried, ſo aſſuredly thou art made one with Chriſt, planted into his death, & thou art buried with Chriſt, and thou riſeſt with Chriſt, as thou riſeſt out of the water; every thing ſpeakes this, thou art Chriſt, and Chriſt is thine, and therefore ſuppoſes

faith, which is the tye and the union on our part, and you see how curious Paul is Rom. 4. to proove, that *Abraham was justified by faith, before hee received the signe of circumcision*, which was to him a seale of his faith, & his righteousnes thereby, v. 10. 11. *How was it reckoned when hee was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision, and he received the signe of circumcision a seale of the righteousnes of the faith, which hee had yet being uncircumcised, &c.*

We come now to deduct Corollaries from these differēces.

Coroll. 1. From the first, Then to the participation and use of the Sacraments, the use of reason is neces-

neceſſary; our reaſon muſt be moſt buſy & active whilſt our ſences are ingaged, the hearing of the tone or ſound of the word ſpoken doth no good, therefore wee preach it not to children or fooles, ſo the ſeeing of the coullors of things, to feele the water cold or hot, the touch or taſt is not the thing, but what the elements and ceremonyes about it teach us, which muſt be diſcerned by the uſe of reaſon, in comparing the thing ſignified according to the Scripture application, & the proportion it holds, ſo as here is a knowledge of things already layd in, and reaſon in the act required. So the teach-

ing by ſimilitudes or reſemblances, doth not require leſſe reaſon, or leſſe the uſe of reaſon, but the advãtage it brings, is, that by the mediation of ſeverall ſenſes, it ſtrykes our reaſon differently & more ſtrongly; and God deſcends to that way of teaching, that he might more forcibly worke upon our reaſon, & ſpeake to it all manner of wayes.

Coroll. 2. From the ſecond, it is ſuppoſed the word ſhould go before, for that is the way of teaching by thinges of leſſer repreſentation to things of fuller; when Iacob heard of Ioſephs meſſage, he was mooved, but when he ſaw the Chariots, that affected

cted him exceedingly, that ſpoke a clearer language; it was fit the meſſage ſhould goe before the chariots, ſo the word before the Sacraments.

From the third, ſee one prerogative the word hath, men may be ſaved by hearing without the Sacraments, to comfort thoſe that want them, but ſlight them not: Secondly ſee the order, firſt the word muſt be, as firſt the writing, for the Sacraments are but the appendix. *Coroll.* 3.

From the fourth, Then the word hath much a larger compaſſe of motion then the Sacraments, and as the word may be where the Sacraments are not, *Coroll.* 4.

ſo the Sacraments cannot be but where the word hath bene; for the word ſuppoſeth nothing, but comes at aventure to every creature under heaven, but the Sacraments ſuppoſeth faith wrought already by the word; to make this playner, we muſt know that men are by nature children of wrath, *by the diſobedience of Adam all vvere made ſinners*, Rom. 5. 19. *And the Lord looke dovvne from heaven, and ſavv that all vvere gone out of the vvay, vvee neither perceive nor knovv the thinges of God*, 1. Cor. 2. 14. *And though the light ſhine in darknes, the darknes comprehends it not, and our carnall mind is emnity againſt God; our vvhole ſoule is filled vvith all unrigh-*

righteouſnes, Rom. 8. 7. and 1. 29. Now while men are in their infancy, they lye onely expoſed to Gods inward and ſecret workes, if they belong to the election of grace, hee knowes how to deale with them, and worke wonderfully in wayes wee know not, nor can conceive of; ſo long wee cannot cõmunicate our ſelves to their ſoules at all, nor can reatch them any otherwayes then by our prayers, for all things are here ſecret, if there be a change wrought, it is more then wee know, or can conceive the manner of it. But when they come to yeares of underſtanding, and to be capable of ordi-

nances, the first thing wee doe to them, is to bring them under the ordinance of the word, and to leade them into a right knowledge of themselves, to convince them of their naturall estate, to preach to them conversion, repentance & faith in Iesus Christ, that they may have life; when wee find this operate, and that by their profession and by their workes, which is the onely way of evidencing their faith to others, they make it appeare they beleeve, then we gladly goe one, and leade them into further ordinances, give them the Sacraments to confirme them: & thus wee make things runne

parralel as they muſt doe: There is an outward preaching of the word, there is a converſion and change of heart, made viſible by workes, and ſo a faith evidenced, and the viſible and outward ſeales and markes are given them, to ſeale them up to themſelves and to others. Thus you ſee a naturalnes, a coherency, and a comelines in things thus layd and ſtated, by which alſo as by a right rule, you may be help'd in diſcerning errours.

CHAP. VII.

In which is layd downe the relative and perſonall qualifications by which infants are uſually intituled to Baptiſme, by our moſt conſiderable Proteſtant Divines.

BY what hath bene ſaid, wee have fully ſhewed the nature of Baptiſme, what is the proper and adequate ſubject of this ordinance, namely a beleever, one qualified by the uſe of faith and reaſon, for the confirmation & ſealing up to him by this great ordinance, his ingrafting into Chriſt and union with him by faith; ſecondly as an immediate fruit thereof, his juſtificatiõ, of which we largely ſpoke, and alſo his adoption, by being conſecrated to the Father, Sonne and holy Ghoſt, and baptized in their names. Thirdly his ſanctificatiõ, conſiſting in the death of ſinne, & the life of holynes, & as a fruit of

of that, and which cannot be ſeparated from it, his glorification, Rom. 6.8. *Now if wee be dead with Chriſt, wee beleeve wee ſhall alſo live with him:* To which on the other ſide, the party baptized puts his ſeale, and makes his ſponſion, to be to God and Chriſt in all thoſe relations.

But now becauſe it hath for a long time, and almoſt generally obtained, that children ſhould be baptized, wee muſt conſider how they can pretend to theſe qualifications, what right they have, or by what title they hold it.

The right which the world gives them to it, is a right imputative,

putative, a right derivative from Father to Sonne, a right of ſucceſſion, a birthright, this is that which they call a fœderall holynes. Nor doe children onely clayme by this derivative imputative title, but alſo thoſe who are adopted by Chriſtian parents, for as by adoption in Chriſt wee are rendred the children of God; ſo by the adoption of Chriſtian parents, ſuch are to be accounted for their children, as ſome argue. Ger. p. 582. Alſo thoſe who by lawfull meanes, as juſt warre, bargaine, gifte, fall into the hands and governement of beleevers, and whom Chriſtians will anſwer for; that they ſhall

for

for the future be inſtructed in the Chriſtian faith, and this appeares by divine inſtitution, they ſay from the parallell of circumciſion, ſince not onely Abrahams children, but his ſervants, & thoſe bought with his money, were circumciſed, Gen. 17.12. *And hee that is eight dayes old, ſhall be circumciſed among you, every man-child in your generations, hee that is borne in the houſe, or bought with money of any ſtranger which is not of thy ſeede.* This alſo ſome illuſtrate, & apply more particularly from that place Acts 2.39. *For the promiſe is unto you and to your children, and to all that are afarre of, even as many as the Lord our God ſhall call*; where they

they ſay Peter witneſſeth that the divine promiſe belongs to thoſe, which by reaſon of their birth *are farre of*; but by the wonderfull providēce of God, are called to that ordinance by lawfull meanes, ſuch as theſe before named, and *Chamier*, the great protectour of our religion againſt *Bellarmine* (not to trouble you with what the Papiſts ſay) affirmes, *that if our ſervants vvere truely ſervants, ſuch as Abrahams vvere, they then drevv a right from their maſters for Baptiſme; for vve read, ſayes he, that Abraham circumciſed all his ſervants, but ſuch ſervants as for the moſt part vve have novv a dayes; becauſe indeed they are free men, hee thinkes ſhould*

not

not be ſo handled; in the ſame capacity hee thinkes to be alſo ſuch as by the right of vvarre are ſubjected to Princes, for ſuch kind of ſubjects alſo remaine free; which if it be true, and that that exception onely lyes againſt their Baptiſme, with all the great things it ſeals and conveighes to us, I ſhould much bewayle the loſſe of ſlavery to the Chriſtian world, ſince one good man by that tenure might have made a hundred and a hundred infidels, by being ſubjected to one man, might have bene Chriſtians in a moment. Thus you ſee how farre they make the covenant extend, & indeed the parallell of circumciſion, carryes it ſtrongly,

ſtrongly, and for one as well as another; you ſee therefore that which qualifies for infant Baptiſme, is ſome good and pertinent relation to a beleever; but if you aſke me now what denominates this beleever, and qualifies him for communicating this Chriſtian qualification. *Chamier* ſayeth, *vvee allovv not all infants to be baptized, but thoſe onely of beleevers, that is of baptized perſons*; So that as the Baptiſme in the parent qualifyes for baptiſme in the infant, Tom. 4. p. 270. Not to inlarge in this, the charity of the world is very great, and if M'. *Davenport* miſtooke not in his complaint in his writing to the Claſſis of Am-

Amſterdam, hee ſaith that there was required of him an unlimited baptizing of all infants, which were preſented in the church, of what nation or ſect ſoever, although that either of the parents were Chriſtians, were not otherwayes manifeſt, then by anſwering, Yea, at the reading of the liturgie of Baptiſme publikely, or by nodding their head, or ſome other geſture, they ſeemed to be willing; Booke of complaints 1. 2.

And that you may ſee this further cleare in the authority of a learned man, who ſpeakes not onely his owne judgement, but the judgement of other or-

thodoxe with him; *Vvalleus* a reverend Profeſſor of Leyden, in his treatiſe De Baptiſ. infant. p. 494. ſaith thus: *Quæritur ergo de infantibus eorum quorum parentes ſunt impij, etſi nomine Chriſtiani, &c.* It is demaunded concerning the children of them, whoſe parents are wicked, although Chriſtians in name, or whoſe parents are excommunicated, or whoſe parents are hereticks, or Idolaters, as the infants of Papiſts, Anabaptiſts, &c. By way of anſwer hee allowes all ſuch children to be baptized; *We thinke* (ſaith he) *that Baptiſme is not to be denyed to thoſe, qui ex ſtirpe ſunt Chriſtiana,* which are of a Chriſtian ſtock,

and

and which without an interruption of a publike Apoſtaſy from the faith, may referre their kindred to the faithfull, ſuch as in Chriſtian commonwealthes are thoſe procreated of Chriſtian and baptized parents; onely he would not have them baptized againſt their parents conſent, becauſe they be their goods and poſſeſſion, and hee would have their parẽts, or thoſe which offer them to baptiſme, anſwer that they will bring them up in the Chriſtian profeſſion; *vvhich if they doe, vve judge*, ſayes he, *that all infants, vvhich come from a Chriſtian ſtock, ſhould be baptized, if they be offered to baptiſme, according to the order of*

the Church, although their next parents ſhould labour with unholines of life, or hereſy, or the crime of idolatry. And this hee goes on to proove ſtrenuouſly (as well he may) from the manifeſt & perpetuall practiſe of the whole Church of Iſrael, in the adminiſtration of circumciſion, which as in a maine proportion it helpes to the baptizing of infants, ſo it will help alſo to ſeverall ſuch conſequences as thoſe are; from this opinion ſo ſtated of the learned, and orthodoxe, you may ſee that it is no ſuch great honour to be able to intitle infants to baptiſme, which is common to you with unholy perſons, with excom-

communicate, and with Idolaters: And ſecondly that it is an effect of great charity, to intitle the children of ſuch a parentage to regeneration, and the Holy Ghoſt: For to proceed;

Though now in the derivative title for the chayne of Baptiſme, they all agree, that what ever title the child hath, comes by vertue of the fathers covenant, yet the immediate qualification is inherent in the infant; for they affirme that Chriſtian infants have repentance, faith and regeneration: The Lutherans are ſo much of this opinion, if you will beleeve *Bellarmine* Tom. 2. p. 294. f. *that they beleeve that infants, whilſt they*

are baptized, uſe reaſon, heare the vvord of God, beleeve, love, vvhich as hee affirmes, vvas publikely determined in the Synode of VVittenbergh An. 1536. Which as hee ſaith doth ſo openly repugne to the truth, as it doth injury to humane ſence; for how is it credible (ſaith he) that an infant, which cryes, and reſiſts what he can when hee is waſhed, or ſprinkled, ſhould underſtand what he doeth.

The Calviniſts and more orthodoxe Divines receive it generally and aſſuredly, that infants bring to baptiſme, as their immediate qualification, regeneration, faith, repentance, &c. though not actuall, or by way of

of declaration to others; they argue thus, If infants naturally are ſome way capable of Adams ſinne, & ſo of unbeleefe, diſobedience, & tranſgreſſion, then Chriſtian infants ſupernaturally and by grace, are ſomeway capable of Chriſts righteouſnes, and ſo of faith, obedience, and ſanctification; but the forner is true, therefore the latter: The conſequence they proove hence, that elſe they would not ſee the kingdome of God, Iohn 3. 5.6. *Ieſus anſvvered and ſayd unto him, Verily, verily I ſay unto thee, except a man be borne of vvater and of the ſpirit, hee cannot enter into the kingdome of God; that vvhich is borne of*

the flesh is flesh, and that which is borne of the spirit is spirit; but Christian infants dying in infancy, shall see the kingdome of God, and not be damned; therefore they are borne againe of the spirit, and so must needs in some measure have repentance, faith and holynes.

Againe they say, that if wee cannot object Gods worke in nature, but doe beleeve that our infants are reasonable creatures, and are borne not bruit beasts, but men, though actually they can manifest no reason nor understanding more then beasts; then neither can we justly object Gods worke in grace, but are to beleeve that our

our infants are ſanctified creatures, and are borne beleevers, not infidels, though outwardly they can manifeſt no faith or ſanctification to us; Ainſworth pag. 49. 50. whom I quote, as being by all acknowledged a learned man, & in this opinion wherein hee concurres as wee ſhall ſee with the ſtreame of our Divines, not to be ſuſpected.

The like to this ſaith Walleus de Bapt. Infant. p. 493. *Infants are to be reckoned amongſt beleevers, becauſe the ſeede or ſpirit of faith is in them, vvhich ſome call a habit, others an inclination; from vvhence by degrees, through the hearing of the vvord, actuall faith is formed, ſometimes ſooner, ſometimes later.*

This in the next pag. 494. hee prooves, *Becauſe elſe they would not be ſaved*, Rom. 8. 9. *If any have not the ſpirit of God, he is none of his.* And Iohn 3. 5. *No uncleane thing ſhall enter into the kingdome of heaven*; but infants by nature are uncleane, & are purged by the blood of Chriſt, the kingdome of heaven belongs to them, & they pleaſe God, &c.

This is layd for a ground amongſt the Calviniſts concerning Baptiſme: That Baptiſme is onely a ſigne and ſeale of regeneration already wrought; Oecolamp. de verb. Dom. cap. 3. *Aqua myſtica in Baptiſmo non regenerat, nec efficit filios Dei, ſed declarat; the myſticall water in Baptiſme*

tiſme doth not regenerate, nor make men ſonnes of God, but declares.

So Zwinglius, *Baptiſmus non aliter Eccleſiæ Chriſti ſignum eſt quam exercitus aliquis ſignatur, non quod ſignum hoc conjungit Eccleſiæ, ſed qui jam conjunctus eſt, publicam teſſeram accipit. Baptiſme is the ſigne of the Church, as the enſigne of an army, it doth not joyne you to the Church, but it declares you joyned.*

So Beza, *Nihil obſignatur, niſi quod jam habetur; nothing is ſeald, but vvhat is there already;* of this opinion is *Calvin* fully, as it were eaſy to quote him, ſaving that in anſwering the Anabaptiſts, he ſayth; *This objection is anſvvered in a vvord, by ſaying that children are baptized into faith and repentance*

tance to come; actuall he meanes (for he addes according to the firſt opinion quoted) *of vvhich though vvee ſee not the appearance, neverthelesſe the ſeede is planted there by the ſecret operation of the holy Spirit*; ſo as hee would have faith and repentance there in the habit, that God may not ſeale to a blanck, nor give a lying ſigne: The like ſaith *Pemble*, a late and able Divine, *That vvhich is ſignified in our baptiſme, is our juſtification by the blood of Chriſt, and our ſanctification by the Spirit of Chriſt; Baptiſme is the ſeale of both unto us, and infants may be partakers of both, being vvaſht from the guilt of ſinne by the blood of Chriſt, in vvhom they are reconciled to God,*

and

and actually justified before him, and also purified in part from the uncleannesse of sinne, by the infusion of grace from the Holy Ghost; what then should hinder, why those infants should not be washed with the water of the Sacrament. So also *Davenant* in his comment upon the 2. chapt. of the Colossians to quote no more, where conflicting with the Anabaptists, he saith, *As for infants because they are not sinners by their owne act, but by an hereditary habit, they have the mortification of sinne, and faith, not putting forth it self, but included in an habituall principle of grace: Now that the Spirit of Christ can and doth ordinarily worke in them an habituall principle of grace, no wise man will*

will deny. From all thoſe teſtimonies wee may obſerve, that the cleare reaſon of the thing inforces men to allow as neceſſary to Baptiſme in generall, the qualification of regeneration, faith, &c. how this now will fit infants Baptiſme, wee ſhall conſider hereafter; for the preſent wee joyne iſſue with them in theſe three things.

Firſt that a perſonall holynes, not derivative, or imputed onely, muſt be the ground of Sacraments.

2 That this holynes muſt be regeneration.

3 That the habits of faith and repentance, are to be eſteemed ſuch, I proove not theſe things,

things, becauſe they are cleare in themſelves, and taken for graunted by thoſe already quoted, onely in theſe things wee joyne with them, and ſo farre agree together.

CHAP. VIII.

In which are contained ſeverall queries and conſiderations, raiſed from the premiſſes, declaring what little ground there will appeare from their owne principles and conceſſions to conclude for Infant Baptiſme.

THeſe things thus ſuppoſed, I make theſe doubts about the baptizing of the infants of beleevers.

Firſt I would aſke whether all infants of beleevers have neceſſarily and aſſuredly thoſe habits, which muſt of neceſſity be

be concluded, ſince it is their perſonall qualificatiõ for Baptiſme, and therefore you muſt have good grounds to judge that they have it, one as well as another. Firſt of all *Peter Martyr* ſayes, that, *I vvill be the God of thee, and of thy ſeede, is not an univerſall promiſe, but hath place onely in the predeſtinate*; and therefore upon 1. Cor. 7. 14. *elſe vvere your children uncleane, but novv are they holy*, he ſaith, *Promiſsio non eſt generalis de omni ſemine, ſed tantum de illo in quo rectè conſentit electio, alioquin poſteritas Iſraelis, & Eſau fuerunt ex Abraham.* And therefore affirmes, *that the children of the ſaints are borne holy, vvhen they are predeſtinate*; and this agreeth with

with reaſon, for if you make that holynes, as before, the infuſion of gratious habits, yee muſt ſuppoſe election without which ſuch gratious habits are never infuſed, unleſſe to make good this opinion, you will allow falling from grace, which I am ſure our ſelves, and thoſe we deſire to ſatisfy, will not do.

This being ſaid, I would aſke upon what ground the Saints can ſuppoſe all their children to be elected, or why they ſhould deny any infants baptiſme, ſince experience tells us, that the children of many unbeleevers (if we will judge by the fruites and effects, which is the ſureſt judgement) are elected,

cted, and many children of beleevers reprobated; eſpecially now ſince the fluce is taken up, & the Goſpel preached to every creature under heaven.

Againe conſider how cold a ground this is for infants baptiſme, your children are holy by being borne of you, that is, regenerated, and ſo qualified for ordinances, if at leaſt they be elected, and I ſeale to them their holynes & the kingdome of heaven, if they be elected; as if a King ſhould ſay, I confirme this towne to you and yours, if at leaſt it hath pleaſed me, or ſhall pleaſe me, to give it you.

But if you ſay, wee have reaſon to hope well of them, according

cording to that, *elſe vvere your children unholy, but novv are they holy*, for ſo ſaith *Peter Martyr* upon that place, *Bene ſperantes quod ut ſunt ſecundum carnem ſemen ſanctorum, ita etiam ſunt electionis divinæ participes, & Spiritum Sanctum, & gratiam Chriſti habeant; Hoping vvell, that as they are according to the fleſh, the ſeed of the Saints, ſo they are alſo partakers of Divine election, and have the Holy Spirit, and the grace of Chriſt.*

I anſwer, that if you will hope of them, you neede diſpaire of none, eſpecially where the ſound of the Goſpel is, and it is but ſtretching the line of your hope and charity a little farther, and you may baptize all.

Secondly it is not a hope you must goe upon for the giving of ordinances, holy seales, but a judgement. *Paul called the saints positively faithfull and elect, and said it was meete for him to judge and thinke so of them all*; and when we come to admit members, if they give but onely ground of hopes, wee let them stay for their owne profit, and the discharge of our duty, till they can give us ground of a judgement.

Thirdly the Apostle sayes positively they are holy, and therefore what ever holynes it is, it is no longer the subject of your hopes, but your judgement; yee ought to jndge them so,

ſo, & to aſſure your ſelves they are ſo.

If therefore by a generall conſent the infuſion of holy habits depends upon election, we muſt conſider upon what election depends, before wee can make up a judgement; for the infuſion of habits, if that depends upon the holynes of the parents, you ſay ſome thing, but ſurely every honeſt heart will graunt, that as holy parents themſelves, are both loved & elected for Chriſts ſake, ſo God loves and elects their infant children, not for their ſakes, but both them and their children for Chriſt alone: and to make God conſider (as the

object of childrens election) the faith of their parents, is worſe then the opinion of the Arminians, who make faith & workes foreſeene the object of every particular mans electiõ; ſo as if election muſt precede the infuſion of holy habites, which muſt qualify for infant baptiſme; & experience ſhewes ordinarily (by the rules which Chriſt hath left us to judge by, the fruites and effects) that the children of godly parents proove not ever holy, and that the election of God for the child, depends not upon the holynes or faith of the parent, but upon his owne free grace in Chriſt: Then the judgement will

will ſeeme to riſe up very coldly and lamely for the Baptiſme of infants of holy parẽts, which muſt, as themſelves confeſſe, be firſt qualified with the infuſion of holy habits.

But ſecondly, I would know of theſe men, why for the making good of their infant Baptiſme, they ſhould determine God, ordinarily to an extraordinary way of working & converting (which is the infuſion of gratious habits in that age) for faith in the ordinary way comes by hearing; but this way of being borne Chriſtians, that is, charged and qualified with holy habits, is not by hearing, but by an immediate revela-

tion, and in a way ſo extraordinary and ſtrange to us, that though we find cauſe to aſſent that it is ſometimes done, yet how it is done is a mighty miſtery, & altogether unknowne to us.

And if you object that though this may be extraordinarie to men of age, yet it is a way of converting, ordinary to children, who are not capable of the other way.

Anſw. I am ſure that all men of age were children once, and wee find by the effect it is not ordinary to ſuch, for wee find them ſo farre from being borne againe, though borne of Chriſtian parents and baptized, that a great

a great part of their life is often ſpēt in an unregenerate eſtate, and their converſion prooves very viſible & evident to themſelves and others, ſo as it appeares not to be the ordinary way of converſion, but at the beſt the extraordinary and particular way to ſuch infants, as fall under election, and come not to that uſe of reaſon and underſtanding by which they might receive faith, by hearing: now certainly an extraordinary way of working, muſt never proove to be the ground or qualification of an ordinary adminiſtration. But then thirdly, I would aſke why this holines, that is, this faith and con-

version in infants, being wrought (if it be at all) in a hidden secret and invisible way, we should seale it and confirme it to them, and conveigh also more of the same, by a sensible & intelligible ordinance; That it is so, wee are forc't to reason our selves into it, because no uncleane thing shall enter into the kingdome of heaven, and therefore how it can be cleansed, and sanctified, though wee know it not, yet wee suppose it is, if it be saved: Now it seemes strange that that faith which we know not how to goe about to worke, or to beginne, yet we know how to seale, and how to confirme; we use to say thinges

are

are preſerved and nouriſht as they are made, the way ſuppoſed to convert, is immediately from God, the way uſed to ſeale and confirme, this is mediate by an ordinance; the way of converſion is inviſible, myſticall, ſecret; the way to ſeale it is evident, viſible and teaching; for the Sacraments conveigh to us, *more concionis*, after the manner of a ſermon. Now the underſtanding cannot be moved, but by underſtanding, nor the eye but by ſeeing, nor the eare but by hearing; to ſay therefore that faith is ſealed, or faith is increaſed, by an outward teaching ordinãce, which ſhall neither ſtryke our ſence nor

nor our underſtanding, is very hard to receive; a man muſt have his underſtanding & his eares paved to heare ſuch a ſaying, and muſt of neceſſity have accuſtomed himſelf to diſgeſt many incongruites and contradictions, before hee can beare ſo notable and viſible an one.

Fourthly I would aſke what needeth this leaping over hedges, what needs all this hoſt; why cannot this child ſuppoſed to be elected, and converted in a ſecret inviſible way (for without that you will not pretend to baptize him) reſt quietly in that ſtate, in the armes of God, who onely can, and onely hath

hath adminiſtred unto him, till hee ſhall come in a due ſeaſon, and to his beſt advantage, to have that ſealed to him, which ſhall be diſcovered to be in him; how long doe thoſe who are of age and are qualified for them, ſtay often without Sacraments, becauſe they would miſſe nothing of the order, either for want of a church ſtate, or a lawfull miniſter? Wee all know aſſuredly our children have reaſon, becauſe the rationall ſoule is the forme of a man, (I would we could be as aſſured of their grace) and wee all pretend ſo much love to them, as to improove this principle, and inſtruct them timely in things

for

for their good, for the uſe of this life and a better, and yet we ſhould account him a fond father that would lye lowing in his childrens eares, and looſe his ſweete words before the time of the uſe of reaſon come; I beſeech you cõſider whether it be not the ſame thing: If therefore we could be aſſured, that all childrẽ had that grace ſo timouſly infuſed, which wee can ſcarce hope for, yet how much better were it for the ordinance ſake, which ſeemes otherwayes to be profaned (as much as if you ſhould preach a ſermon to a child) and for my childs ſake, to ſtay till hee underſtand what hee doth, and what

what he receives, that that ordinance which ought to be adminiſtred but once, and is of ſo great an uſe and influence, may be received to his beſt advantage, whilſt in the interim, hee is in the hands of God fit, and expoſed to receive the preſervation of his ſpirituall being in the ſame way, in which it was wrought, and by thoſe unalterable bonds of election, & converſion, ſafe enough till he ſhal be capable of ſetting his ſeale and receiving Gods viſibly, to that, which in a ſecret and unknowne way was wrought in him.

CHAP.

CHAP. IX.

In which entrance is made into the conſideration of the great argument for Infant Baptiſme, drawne from the circumciſion of Infants, by way of anſwer whereunto ſix particulars are handled, the firſt whereof is treated on in this Chapter, namely what circumciſion was to the Iewes, and whether the qualification requiſite to it was regeneration, or the infuſion of gratious habits.

HAving thus layd downe the ſtate of Baptiſme, and cõſidered ſeverall things about it, ſufficient for my owne ſatisfaction, and clearely alſo deſign'd the right ſubject of that ordinance, I come now (in order to a more full diſcharge of my ſelf to this controverſy, & for a more generall ſatisfactiõ) to conſider the particular reaſons, by which the patrons of Infant

Infant Baptiſme would inforce it: The firſt whereof (& which ſeemes to be a great one) is that the ſeede of Abraham, with whom and whoſe ſeede God was in covenant, received ordinances, and particularly circumciſion, by vertue of their birth, and that wee being ingrafted into that ſtock, have power to derive a capacity of ordinances to our children, elſe the priviledges of Chriſtians, & the New Teſtament would be leſſe then thoſe of the Iewes & of the old Teſtament; which is not to be imagined; I take this to be the ſumme of that argument, which ſeemes to carry the greateſt weight, & to ſpeake

lowdeſt for Infant Baptiſme of any other.

Here divers things by way of anſwer are to be conſidered, firſt what circumciſion was to the Iewes, & whether the qualification required to it was regeneration, or the infuſion of gratious habits; for if not, then there will be found to be this great and eſſentiall difference, namely the qualification of the ſubject.

Secondly, what ever that ſhould proove; how far the ordinances of the old Teſtament ſhould regulate & determine, by way of rule and inſtitution thoſe of the New; if not, then the parallel of circumciſion is not

not fit to beare the weight of an inſtitution.

Thirdly how we are ingrafted into Abrahams covenant, and by what tittle wee are called Abrahams children; for we are not to clayme the ſame things by different tenures.

Fourthly how far the Iewes, by vertue of their being Abrahams ſeede, could pretend to New Teſtament ordinances, and if they by their birthright could not, then neither can we by any ſuch birthright, or carnall generation.

Fifthly whether though Infant Baptiſme, ſhould not be; the priviledges of Chriſtians & their churches might juſtly be

ſaid to be as great or greater, then the priviledges of the Iewes and their Churches and ſtate.

For the firſt, I muſt profeſſe I am not Iew enough to underſtand the full drift of that ordinance, and although men are bold in commenting and interpreting all types and ceremonies of the old covenant, after their owne apprehenſions, yet it is ſafe to be ſober, and to advance no further then the Scripture guides. This I am perſuaded of, that as they were formed particularly to that ſtate of the Iewiſh church, ſo they had meanes to underſtand them, for their comfort & edification,

fication, to better advantage then we have, but it would not be hard to tell you, what ſome have thought, and perhaps to as much purpoſe as thoſe who are of a different opinion, for this notion received that the parallel of circumciſion muſt be the pillar of infant Baptiſme, hath (I am afraid) to much determined & ſtreightned the interpretation of that ordinance,& the places which ſpeake concerning it; Ambroſe upon the 4. of the Rom. ſaith, *Circumciſio aliquid habet dignitatis, ſed ſignum eſt tantum, quod ſignum ideo accipiebant filij Abraham, ut ſcirentur ejus filij eſſe, qui credens Deo, hoc ſignum acciperet, ut æmuli*

eſſent paternæ fidei. Circumciſion hath ſomething of dignity, but it is a ſigne onely, vvhich ſigne the children of Abraham did therefore receive, that they might be knovvne to be his ſeede, vvho beleeving in God, received this ſigne, that they might be emulators of their fathers faith.

Ierome upon the 3. of the Gal. ſaith, Becauſe Chriſt vvas to ſpring from the ſeede of Abraham, and many ages vvere to paſſe from Abraham to Chriſt; the vviſe God, leaſt the ſeede of beloved Abraham ſhould be mingled vvith other nations, and ſhould by degrees be joyned more familiarly, diſtinguiſht the flock of Iſrael by a certain marke, or circumciſion; then for 40. yeares together in the vvilderneſſe none vvere circum-

circumciſed, becauſe they vvere out of the daunger of ſuch mixtures, being alone; but aſſoone as they vvere paſt the banks of Iordan, circumciſion prevented the error of mingling vvith others, vvhereas it is vvritten that they vvere circumciſed that ſecond time by Ioſhua, it ſignifies that circumciſion ceaſed in the vvilderneſſe, vvhich vvas rationally uſed in Egypt.

The Apoſtle Rom. 4. doth not call circumciſion a ſeale of the covenant or promiſe, but of the righteouſnes of faith, which ſayes *Origen* upon this place, *vvas to ſeale ſhut up, the righteouſnes of faith, vvhich in its time vvas to be revealed*; that is, under the figure and types of that carnall circumciſion was ſecretly ſigni-

fied and vayled, the circumciſion of the heart, which is the true juſtification that Chriſt was to bring, or as *Chryſoſtome*, *Theophilact* and others, *it vvas called a ſeale of the righteouſnes of faith, becauſe it vvas given to Abraham as a ſeale and teſtimony of that righteouſnes, vvhich hee had acquired by faith; Novv this ſeemes to be the priviledge of Abraham alone, & not to be transferd to others, as if circumciſion, in vvhom ever it vvas, vvere a teſtimony of divine righteouſnes: for as it vvas the priviledge of Abraham, that hee ſhould be the father of all the faithfull, as vvell circumciſed as uncircumciſed, and being already the father of all uncircumciſed, having faith in uncircumciſion, hee received*

ceived firſt the ſigne of circumciſion, that hee might be the father of the circumciſed; nowe becauſe he had this priviledge in reſpect of the righteouſnes which he had acquired by faith, therefore the ſigne of circumciſion was to him a ſeale of the righteouſnes of faith, but to the reſt of the Iewes, it was a ſigne they were Abrahams ſeede, but not a ſeale of the righteouſnes of faith, as all the Iewes alſo were not the fathers of many nations. This appeares firſt, becauſe Paul joynes theſe two together, *he received the ſigne of circumciſion, a ſeale of the righteouſnes of faith, that he might be the father of all that beleeve, whether circumciſed or uncircumciſed,* ver. 11. 12. Therefore all circumciſed

have not the ſeale of the righteouſnes of faith, as they are not the father of all that beleeve.

Secondly, this the Apoſtle may ſeeme to intimate, by diſtinguiſhing betweene *a ſigne*, and *a ſeale*, to ſhew that circumciſion was to all *a ſigne*, but to Abraham alone *a ſeale* of the righteouſnes of faith.

Thirdly though the Scripture ſpeake often of circumciſion, yet it never calls it a ſeale, but here where it ſpeakes of Abraham, which intimates that it was onely a ſeale to him, elſe when Paul aſkes, *vvhat advantage hath the Ievv, and vvhat proffit is there of circumciſion*, and ſayes, *much*

much every vvay, Rom. 3. 1. 2. He ſhould (one would thinke) haye mentioned this great advantage, that it ſhould be the ſeale of the diuine promiſe, but this he mentions not at all; nor will it anſwer this (though that be the beſt I know given) that *Aquinas* ſeemes here to find a double queſtion, one, what advantage hath the Iew, which is handled in this Chapter; the other, what proffit is there of circumciſion, which is handled in the 4. chapter; this hath to great an quietnes, rather as *Muſculus* ſayes upõ that place, *It is no daunger to vvhich member yee apply the anſvver, for the ſame thing is aſkt in both, for by circumciſion he com-*

comprehends in generall all Iudaiſme, for aſmuch as the inauguration into Iudaiſme lay in circumciſion; So as what ever force there is in this probable reaſon (for it is no more) may ſtand good notwithſtanding this exception.

Fourthly, if circumciſion had bene the ſeale of the righteouſnes of faith to Infants, then an account of the righteouſnes of faith ſhould have bene required in thoſe of yeares; to whom it was adminiſtred, but that ſuch faith was required or foūd in all, wee reade not; Abraham the ſame day circumciſed all, whether borne in his houſe, or bought with his money without any ſuch declaration, or de-

demaund that wee read of; and Iſhmael, who was thirteene yeares old, & judged not within the covenant of grace, was alſo circumciſed; Of the Sechemites alſo there was required no profeſſion of faith to their circumciſion, which as a forme at leaſt would have bene required, if it hath bene judged neceſſary to that ſeale, and uſed by converted Proſelites, though Symeon and Levi, brethren in iniquity, were the miniſters of it.

To illuſtrate this conſideration, let us ſee the great difference in the inſtitution of Baptiſme and Circumciſion, when Chriſt inſtituted Baptiſme, *Goe teach,*

teach, ſayes hee, *and baptize, make Diſciples and baptize*; and in the adminiſtration of the ordinance, *they confeſſed and were baptized, they beleeved and were baptized*; but not a word of infants, who were not capable of this beleeving and confeſſion: But when the precept of Circumciſion was given, not a word of teaching, or faith, nor in the example find you any ſuch thing; but of infants you find the command moſt expreſly, for the time, for the age, for the ſexe.

To conclude, whereas holines is required to Sacraments, the houſehold of Abraham, whether naturall, or adopted, were

were holy, but not ſo as to include regeneration, or cleanes of heart, which is our holynes; but there was of uſe among them an Eccleſiaſticall, Leviticall, and typicall holynes, which amongſt us obtains nothing; of creatures for food ſome were cleane & ſome uncleane, and the land was holy and ſo was the fruit, the trees therefore were holy and to be circumciſed, Levit. 19.23. in ſuch a time and ſtate of the church, when things & actions tooke their denomination of ſinfull or holy, from ſuch outward and typicall conſiderations, when circumciſion was predicated of trees, as well as men;

men; no wonder though infants were circumciſed.

The ſumme of all is this, that it is not eaſie for us to determine diſtinctly of the nature and ſcope of the ordinances of the other covenant, that ſome have judged circumciſion onely a ſigne of the Iewes, diſtinguiſhing and admoniſhing to good, but a ſeale to Abraham onely, who had righteouſnes of faith (as the Scripture calls it) to be ſealed, and who was of capacity to receive it. Though there be them, who have doubted, whether it ſealed any thing to Abraham, but his fatherhood of the faithfull.

And then againe, it is wondred,

dred, that the profeſſion of this faith ſhould never have bene required of thoſe of yeares, if it had qualified for this ordinance, and laſtly it is ſhewed, that there was another kind of holynes then of uſe & eſteeme in the church of God, namely, typicall, eccleſiaſticall and Leviticall, which gave right and tittle to ordinances, which amongſt us hath no place, and therefore there will be found to be this great difference betweene theſe to ordinances the qualification of the ſubjects, which will farther appeare, in handling the third particular in this anſwer; to all which I ſhall add onely this one thing

more, that if that be true which I have formerly diſcourſed about Infant Baptiſme, that it cannot be neceſſarily concluded that they have Baptiſmall qualifications, namely regeneration, and that if they had, yet there were no juſt haſt for the ordinance of Baptiſme, but the contrary, then much leſſe can any ſuch qualifying regeneration and converſion be predicated of the infants of the Iews in the old covenant; and therefore if that be the onely way, as it is, to pretend to Baptiſme, & our infants cannot pretend that way, then the Iewes infants muſt needs have ſome other qualification for circumciſion, then

then regeneration, and therefore the ſubject of theſe ordinances differ greatly, namely in that which reſpectively qualifies them to be capable of thoſe adminiſtrations.

CHAP. X.

In which is handled the ſecond particular, propoſed in anſwer to the argument drawne from Circumciſion, to wit, how farre the ordinances of the old Teſtament ſhould regulate and determine by way of rule and inſtitution thoſe of the New.

QVeſt. the ſecond, what ever ſhould become of the firſt queſtion, the next is, how farre the ordinances of the old Teſtament ſhould regulate & determine by way of rule and inſtitution thoſe of the New.

I anſwer nothing at all, eſpe-

cially in the eſſentialls of it, amongſt which the ſubject of ordinances in the mayne qualification of it, muſt needes be accounted: Becauſe things become ordinances to us by vertue of a word of inſtitution, forasmuch as the efficacy & energy of ordinances, hangs upon the will of God, not the reaſon of them.

There are certain neceſſary circumſtances about ordinances that common reaſon will ſuggeſt, though the inſtitution ſhould not, as time and place, but by the ſame common reaſon, to add other circumſtances, which in themſelves are not ſimply neceſſary, or by con-

conſequences drawne from the ordinances of another covenant, is to ſet our poſts by Gods poſts, & to be wiſe above what is written, and to be guilty of adding to the will of God, in that which is moſt purely his will, the ordinances of inſtitution; And I beſeech you conſider whither this way of working hath not brought in, if not all, yet as great & conſiderable errors into Popery as any: That a church is a foundation ordinance of the new covenant, we all grant, but ſayes the Pope as that of the old Teſtament was rationall, and but one in all the world, the truthes of God being then confined to a nar-

rower compaſſe, ſo now ſince the Goſpel is preacht to every creature under heaven, by juſt conſequence the Church of God ſhould be univerſall and Catholike; and as then though there were many ſubordinate Prieſts and Levites, yet there was one high Prieſt, who ſate in power and place above all the reſt; ſo by juſt conſequence there ſhould be now a *Summus Pontifex*, a high Prieſt, a Biſhop of biſhops, who ſhould be the laſt object of appeales upon earth, and the great moderator under Chriſt, who both then was, and ſtill is, the inviſible head of the church. And if you ſhall object now that the New Teſta-

Teſtament gives no ſuch extenſion to the Church, nor power to an univerſall Biſhop, that thoſe things were typicall and proper to that Teſtament or covenant (which is the ſame that is ſaid by thoſe who oppoſe the Baptiſme of Infants) they will not fayle as well as the patrons of Infant Baptiſme, to tell you, that beſides ſome little footeſteps they finde in the new Teſtament, this is *par ratio*, a like reaſon, a due conſequence, and good reaſon may be ſhewed that it is for the honour and ſafety of the Church, that things ſhould be ſo adminiſtred; Hence comes the ornaments and veſtures of Prieſts,

the holynes of Temples, and for ought I know the baptizing of bells from the circumciſion of trees, or what ever elſe a bold and preſumptuous heart may, under the title of juſt conſequence, intrude into the worſhip of God; I confeſſe there are ſome things of common equity, the rule of life was the ſame then that now, and the ſame Chriſt that now is, was the ſalvation of the elect, ſuch things therefore as are of ſuch a common nature, may be illuſtrated and inferred from one Teſtament to another, eſpecially amongſt thoſe that doubt of the new Teſtament, and the light of it, as the Iewes did, with whom

whom our Saviour and the Apoſtles had to do.

But in inſtituted ordinances, the reaſon of which lyes in nothing elſe, but a particular will of the inſtitutor, it is bold and unſafe to inſtitute above what is written in the new covenant, at leaſt in any eſſentiall thing, concerning either the parts of the ordinance, the manner of adminiſtration, and the ſubject of them, and it is further to imply an infaithfullnes, and an unclearenes in the new Teſtament, in things eſſentiall and neceſſary to the worſhip of it.

The ſumme is, that it is unſafe arguing from one inſtitution to another, becauſe the in-

ferrences and conſequences cannot be drawne from our reaſon, as not falling under the judicature of common light, or ſpirituall reaſon in the generall, but of a particular diſtinct & independant will in Chriſt, from whence, not from the reaſon of the thing they draw all their vertue and efficacy, the reaſon that makes it good to us, being onely the impreſſion of his will upon it; but eſpecially this will take place in ordinances of differing covenāts, for the ordinances of oath covenant are fitted to the meridian of that covenant.

The rationallity of that church, the typicallnes of that which

which was called holynes and uncleanes amongſt them, the generality of the ſubjects, which were not onely men, women & children, but beaſts, birds and trees, their very garments, their very land, to what alone is called holynes and ſin; now with the ſubject of it, ſhewes a great boldnes & preſumption to force inſtitutions in the ſubject or any of the parts of them by a *par ratio*, or conſequence from this old, worſt, firſt, vaniſhing covenant, as the Apoſtle ſtyles it Hebr. 8. to this new, better, ſecond covenant, as hee ſtyles that under which wee live, in the ſame place.

Now

Now that circumciſion (though of uſe before the law, as Baptiſme was alſo before Chriſt) was the great ordinãce of the Moſaicall law, as I could bring many places, if any doubt of it, ſo I will content my ſelf with one or two, Acts 21. 21. *They are informed of thee, that thou teacheſt all the Iewes vvhich are among the Gentils, to forſake Moſes, ſaying, that they ought not to circumciſe their children, neither to vvalke after the cuſtomes*; where the prime inſtance of forſaking Moſes, was not to be circumciſed; that place more ſhall ſuffice Gal. 5.3. *For I teſtify againe to every man that is circumciſed, that hee is a debtour to doe the vvhole lavv:*

The

The yooke of circumciſion they could beare, not the debt to which it obliged them, therefore that was the leading ordinance of another covenāt, namely the law; Now to make this mayne ordinance of the law, inſtitutive to us, as touching a great eſſentiall in our Chriſtian Baptiſme, namely, the ſubject of it, is to make not onely one ordinance inſtitutive to another, of which no good accoūt can be given, but infinite and viſible inconveniencyes follow, as wee have ſeene; but to ſend us to ſchoole to the old covenant, in that which was the leading, maine & diſtinguiſhing ordinance of it,

it, which no good Chriſtian, I hope, will conſideringly admit of, eſpecially ſince we are ſo aſſured of the ſufficiency and faithfullnes of our Law-giver Chriſt Ieſus, by whom we have *grace and truth, and vvho is the vvay, the truth and the life* to us, as well in the matter of his ordinances, as in any other thing that concernes our duty, as that we need not turne aſide to other guides and teachers.

CHAP. XI.

Wherein is diſcuſſed the third particular in anſwer to the argument drawne from circumciſion; ſcil. How we are ingrafted into Abrahams covenant, and by what title wee are call'd Abrahams children.

A Third conſideration is, how wee are ingrafted into Abra-

Abrahams covenant, and by what title we are called Abrahams children.

In the 4. Rom. 16. you have this affirmed, that *Abraham is the father of us all*; That place ſeemes to be underſtood of all beleevers, and therefore when hee ſaith in the ſame verſe, *the promiſe is of faith, to the end that it might be ſure to all the ſeede*; hee makes a diſtribution, *Not to that onely vvhich is of lavv, but to that alſo vvhich is of the faith of Abraham*; as if hee ſhould ſay, this whole ſeede, to whom the promiſe is ſure, is either the beleeving Iewes, or the beleeving Gentiles, which have no other pretence or clayme to the promiſe,

miſe, but by a like faith, even as the Iewes alſo pretend to this fatherhood, no other way but by their faith; for ſo verſe 12. *And the father of circumciſion to them who are not of the circumciſion onely, but alſo walke in the ſteps of that faith of our father Abraham, which he had yet being uncircumciſed.* It is not enough to be of the Circumciſion, but they muſt walke in the ſteps of the faith of Abraham, that is, beleeve as hee did, if they would pretend to the ſonneſhip wee ſpeake of, ſo as in this 16. verſe, the oppoſition is onely betweene the faithfull under the Law, & the faithfull under the Goſpel, ſo as the law and faith are not oppoſed

poſed here ſimply, but as circumciſion was an adjunct, or no adjunct to faith, that is, as true beleevers were either of the Iewes or Gentiles, and ſo theſe words are not to be taken as the 14. verſ. *If they which are of the law be heires, faith is made voide, and the promiſe made of none effect.* Here you ſee one fatherhood, Abraham is the father of all beleevers, whether Iewes or Gentiles; So in another conſideration you have Sarah ſaid to be the mother of all good & obedient women, who are called her children, 1. Pet. 3. 6.

But beſides this, Abraham may be conſidered under the notion of another fatherhood,

of which the Iewes were apt enough to bragge, namely a carnall generation, that they had Abraham to their father, as appeares by the reproofe that Iohn gave them, Mat. 3.9. *Thinke not to ſay within your ſelves wee have Abraham to our father.* Now in oppoſition to this fatherhood, conſidered alone, is that added verſe 17. of 4. Rom. where the Apoſtle quoting the promiſe Gen. 17.5. *I will make thee a father of many nations*, adds this, *before him whom hee beleeved, even God, who quickeneth the dead, &c.* As if he ſhould ſay, Abraham is the father of us all, not in reſpect of his carnall paternity, but of his ſpirituall, which

which is *before God, whom hee beleeved*; it is ſaid to be *before God*, becauſe founded in faith, by which wee are commended to God.

He adds alſo, *Who quickneth the dead, and calleth thoſe things which are not, as though they were*; by which wee have all a patterne or glaſſe of our vocation, by which is propoſed a beginning or entry, not into our firſt birth, but into our hope of life to come, to wit, that when wee are called by God, wee goe out of nothing, as not having the leaſt ſparke or ſeede of good in us, which may render us capable of the kingdome of God; but on the contrary muſt dye

to our ſelves, that wee may be proper for Gods call, whoſe call is ſo effectuall, as a ſimple will of his or ſigne thereof, produceth the greateſt and higheſt exiſtencies.

The like diſtinction of a double paternity & ſonneſhip, to wit, after the fleſh, and after the ſpirit, that is, by carnall generation & by faith, yee have Rom. 9.6.7.8. *Not as though the word of God hath taken none effect, for they are not all Iſrael, which are of Iſrael, neither becauſe they are the ſeede of Abraham, are they all children; but in Iſaac ſhall thy ſeede be called, that is they which are the children of the fleſh, theſe are not the children of God, but the children of the*

the promiſe are counted for the ſeed. Where the Apoſtles intention is to make it appeare, that notwithſtanding the great defectiõ of the Iewes, yet the truth of the divine promiſe is not diminiſhed, *For they are not all Iſrael,* ſayes hee, *which are of Iſrael,* becauſe they are not the children of the promiſe, but of the fleſh, and can pretend title onely to Iſrael their father by a carnall generation, verſ. 7. *Neither becauſe they are the ſeede of Abraham are they children*, that is, the like may be ſaid alſo of Abraham; It is not their carnall generation (of which they are apt to boaſt) that gives them a true notion of ſonneſhip, in reſpect

ſpect of the ſpirituall promiſes made to Abraham (for ſo onely by faith they gave the title of Abrahams ſeede as before;) *But in Iſaac ſhall thy ſeede be called*; this he explaines verſ. 8. *that is they which are the children of the fleſh, thoſe are not the children of God, but the children of the promiſe are counted for the ſeede.*

The ſence is, That promiſe of God made to Abraham, by which hee made ſo great a difference amongſt his children, that, Iſhmael laid aſide and rejected, onely the poſterity of Iſaac ſhould be called his ſeed; ſaying in *Iſaac ſhall thy ſeede be called*; teacheth us thus much, that neither they all, nor onely, are

are to be reputed for the true ſeede of Abraham, which according to the fleſh are iſſued from Abraham, but thoſe which are the ſonnes of the promiſe, that is, which are regenerated according to the ſpirit by faith, according to that promiſe, *In thy ſeede ſhall all the nations of the earth be bleſſed.*

Here you have a diſtinction as it were of two Abrahams, a begetting Abraham, and a beleeving Abraham, and alſo of two ſeedes, the children of the fleſh, that is by carnall generation onely, and the children of the promiſe.

This allegory hath its foundation in that which the Apo-

ſtle ſaith Gal. 4.22.23. *For it is vvritten, Abraham had tvvo ſonnes, the one by a bond mayd, the other by a free vvoman, but hee vvho vvas of the bond-vvoman, vvas borne after the fleſh; but he of the free vvoman vvas by promiſe*; where hee affirmes that Iſhmael was borne according to the fleſh, but Iſaac according to the ſpirit; that is, he onely by a naturall power of generation, but Iſaac not ſo much according to the fleſh, but miraculouſly as it were, by the reſtoring of a generative vertue to Abraham, for the making good of the promiſe.

Now, ſaith hee, thoſe onely, which according to that of which Iſaac was a type, are borne

borne by promiſe, thoſe and thoſe onely are counted for the ſeede, Rom. 9. 8. *They vvhich are the children of the fleſh, theſe are not the children of God, but the children of the promiſe are counted for the ſeede.* According to which is that which is affirmed Gal. 3. 7. 9. *Knovv yee therefore that they vvhich are of faith, the ſame are the children of Abraham;* and verſ. 9. *So then they vvhich be of faith, are bleſſed vvith faithfull Abraham.*

In the firſt of thoſe verſes, out of the former reaſonings, he bids them conclude & take it for granted, that not thoſe which are of workes, which hold by that tenure, but thoſe which are of faith, the ſame are

the children of Abraham.

Againe hee perſtringeth the Iewes, who gloried in their carnall generation, that they were Abrahams ſonnes according to the fleſh; the 9. verſe is a reaſon of the 8. where hee ſayes, that *the Scripture* (that is, the ſpirit that writ the Scripture) *foreſeeing that God would juſtify the heathen through faith, preached before the Goſpel unto Abraham, ſaying, In thee ſhall all nations be bleſſed*; that is, either in thy ſeede which is Chriſt, who onely is apprehended & made ours by faith, or (as many of the antients expound this place, and Calvine is of the ſame judgement) *In thee*, that is, according

to

to the imitation and after the ſimilitude *of thee:* hee being, as Calvin ſayes, in this the patterne & rule of us all, and therefore is called our father, as being the primitive patterne made by God; and this interpretation the words of the 9. verſe ſeeme to imply, *So then they which be of faith, are bleſſed with faithfull Abraham*; which is an illation or inference of the foregoing reaſon: in this verſe the principall Emphaſis lyes in the word *faithfull*, where the former mentioned diſtinction is againe intimated, there is *a begetting Abraham, and a beleeving Abraham*, it is with the *beleeving* Abraham, the faithfull Abra-

Abraham, that all nations are blessed by being as hee was of faith; the word blessing however diversly taken in the Scripture, yet here it is taken as Calvin expounds it for our adoption into the inheritance of life eternall.

Having therefore at large opened those places, which give light to this cõsideration, & made good out of the Scripture, that double fatherhood of Abraham, the one carnall by his begetting, the other spirituall by his beleeving, there remayneth nothing to add, but this in a word, that we can pretend nothing of sonneship to Abraham, by the first tenure, scil.

ſcil. of begetting, by which tenure the Iewes partooke of circumciſion, but by the other of beleeving, that is, after the example and imitation of Abraham, who, for that he ſo antiently and ſo eminently beleeved in God, carryes the title of the father of all beleevers, who do the like, as Sarah his wife doth of the mother of good women; and this faith, not carnall generation, is that that intitles us to Chriſtian ordinances.

And to make this laſt which is the ſumme of all, a little plainer, I ſhall add this, that by vertue of the parallel of circumciſion, that onely qualifies for ordinances

dinãces that is derivable from parents to their children by generatiõ; for neither was Iſaac circumciſed, becauſe hee was borne after the ſpirit, nor Iſhmael debard from it, becauſe as a type he was borne after the fleſh, but both the one and the other had it by vertue of their naturall and carnall generation, by which they were made of the houſhold and family of Abraham: Now wee pretending to be Abrahams children by faith, not by carnall generation, cannot pretend to ordinances by carnall generation as the others did.

And ſecondly, foraſmuch as by carnall generation, wee our ſelves

ſelves cānot derive faith, which is that which qualifies for our ordinances, therefore no fatherhood of ours can derive a right for ordinances, unles wee underſtand ſuch a fatherhood as Paul pretended to, when hee calls Oneſimus his ſon, ſaying, *Hee had begotten him in his bonds*, Phile. 10. Or when he tells the Corinthians 1. Corinth. 4. 15. *Though yee have ten thouſand inſtructors in Chriſt, yet have yee not many fathers, for in Ieſus Chriſt I have begotten you through the Goſpel*; and ſo we may be the father as well of other mens children as of our owne: Now then if we cannot pretend to be Abrahams children, and ſo conſequently

to

to partake of ordinances, by the way which the Iewes did, which was carnall generation, but by a way quite of another kind, namely a way of personall beleeving.

And secondly, if wee cannot pretend to a fatherhood to others in deriving by carnall generation, the qualification of ordinances, which is faith, it must then of necessity remaine, that the Iewes partaking of circumcision by vertue of having Abraham to their father, and deriving that title to their posterity, by the same way of carnall generation, is no president or patterne to us, of either being Abrahams children, &

so

ſo qualified for baptiſme, in ſuch a way, or of our deriving to our poſterity any ſuch qualification, either for that or any other ordinance by the like way of carnall generation.

And indeed in the Goſpell notion we all are children, and there is no father but Abraham; for to gayne the title of father, there muſt be either a generative power, which remaynes onely in the ſpirit, of whom as Chriſtians wee are borne, *Not of fleſh, nor of blood, nor the vvill of man.* Or there muſt be the eminency of an example or coppy, and ſo wee uſe to ſay the firſt in every kind is the rule of the reſt. Now it hath

pleaſed God to give this honour to Abraham, who for the eminency and antientnes of his faith, is ſtyled by God, and will carry that title to the worlds end, *of the father of us all.*

Let us be content therefore to be children, and glory in that, and let Abraham injoy his priviledge; or if wee will needs be fathers alſo, let us imitate Paul, and *be wee workers with God, and labour in Ieſus Chriſt to beget men through the Goſpel.*

CHAP. XII.

Wherein is handled the fourth Queſtion, propoſed to anſwer the argument drawne from Circumciſion, to wit, How farre the Iewes by vertue of their being the ſonnes of Abraham, could pretend to new Teſtament Ordinances, wherein alſo, beſides ſeverall others, that much agitated place is opened & conſidered of, Acts 2. 38. 39.

FOurth Queſtion: How farre the Iewes, by vertue of their being the ſonnes of Abraham, could pretend to new Teſtament ordinances; and if they by any ſuch birthright could not, then nor wee, by any ſuch birthright or carnall generation.

Firſt we will ſhew how farre they might pretend.

Secondly where the ſtop lay, and where they went equall with others. They had this great honour & advantage, that the Goſpel was firſt offered to them; the Iewes were brought neerer God then others, and therefore *the advantage of the Iew and circumciſion was much every*

vvay, becauſe to them vvere committed the oracles of God, Rom. 3.1.2. And this kind of diſpenſation God pleaſed to continue in the promulgation of the Goſpel, & therefore Chriſt in his firſt miſſion charged the Apoſtles, *Not to goe into the vvay of the gentiles, nor into any city of the Samaritanes* (which were as gentiles to them) *but to the loſt ſheepe of the houſe of Iſrael, and preach the Goſpel to them*, Matth. 10.5.6.7. This priority and advantage Paul mentions Rom. 2.10. *Glory, honour and peace to every man that vvorketh good, to the Ievv firſt, and alſo to the Gentile*; and after the aſcenſion of Chriſt in Peters effectuall ſermon, which was crowned

crowned with the converſion of 3000 ſoules, he keepes this method Acts 2.38.39. *Then Peter ſaid unto them, Repent and be baptized every one of you in the name of Ieſus Chriſt, for the remiſſion of ſinnes, and ye ſhall receive the gift of the holy Ghoſt, for the promiſe is to you and to your children, and to all that are afarre of, even as many as the Lord our God ſhall call:* In the way hee tooke to raiſe thoſe which were caſt downe, hee bids them, *Repent and be baptized*, that was the thing to be done on their parts, for their reſtoring and raiſing, of which hee tells them the effects; firſt the great and mayne one, that they ſhould receive remiſſion

of ſinnes, and as a conſequence and earneſt as it were of this, proper for thoſe firſt times, they ſhould alſo *receive the gift of the holy Ghoſt*, that is, whereas they were amazed and wondered to ſee this befall the Apoſtles, why, ſaith hee, it is not to us alone, but to you alſo, that the prophecy and promiſe of Ioel foremẽtioned ℣. 16. 17. 18. is to be accommodated, yea to all who ever God ſhall call; but with this difference & by theſe degrees, that it is firſt to you which are Iewes, which are nigh, & then though you may wonder at it, to the gentiles alſo which are afarre of; and that you ſee in the event prooved a wonder

wonder, for it is ſaid Acts 10. 45. *that they of the circumciſion vvhich beleeved vvere aſtoniſhed as many as came vvith Peter, becauſe that on the Gentiles alſo vvere povvred out the giftes of the holy Ghoſt.* Now theſe gentiles are called *afarre of*, ſuitable to the expreſſion of Epheſ. 2. 13. *Yee*, that is, the gentiles, *vvho ſometimes vvere farre of, are made nigh by the blood of Chriſt*; where the ſame expreſſions of *nigh & farre of*, are uſed that are here; now hee makes mention particularly of their children, (under which alſo he intends the childrē of the gentiles, when by calling they ſhould be made nigh) to accommodate to them more ful-

ly the mentioned place of Ioel; as if he ſhould ſay, thoſe are the laſt dayes, when this promiſe verſ. 16. 17. 18. is to be fullfilled, both to Iew and gentile, as a conſequence of their faith in the Meſſiah, that they ſhall receive that eminent gift of the holy Ghoſt, as a badge of their profeſſion, & the glory of God, by which they ſhall be able to doe ſuch thinges as wee have done, but with this difference, that according to what is foretold, the ſpirit will accommodate and vent it ſelf proportionable to their ſtates and capacity; ſome things are proper to old mẽ, *they ſhall dreame dreames*, others to young men, *they ſhall*

ſee

ſee viſions, and according to the manner of their revelatiõ, ſhall their gift be, and the venting of it by prophecy. But all, you and your childrẽ ſhall receive gifts of the holy Ghoſt, and ſo be made partakers of that illuſtrious promiſe: here therefore ye have that which might firſt and eſpecially comfort them, the remiſſion of their ſinnes, ſo as no man can object againſt Peter, for comforting them onely with giftes.

Secondly as a conſequence of this, and as Chriſt elſewhere ſaith, *a ſigne of them that beleeve*, they ſhall have the ſame gift of the holy Ghoſt, both Iewes & Gentiles (in their order) that

the Apoſtles had,& this ſhould be juſt accommodated according to the prophecy of Ioel to fathers and children, to young men & old, according to their proportions and capacities for prophecy.

Now that by the gift of the holy Ghoſt,and ſo conſequently the promiſe of Ioel,is meant abillity of ſpeaking tongues & prophecies, as it is cleare by the context in it ſelf, ſo according to the judgement of *Calvin*, who ſayes clearly, *that this ought not to be underſtood of the grace of ſanctification, but of thoſe primitive gifts, vvhich though vve novv receive not, yet vve have ſomething analogicall and proportionable to them.*

Now

Now as the gift was not the grace of ſanctification, ſo neither the promiſe by which it is made ours, for all gifts are ours by promiſe, this is the generall judgement of expoſiters, Proteſtant and others, and is moſt cleare by Acts 10.45.46. where ſayes hee, *they of the circumciſion vvhich beleeved, vvere aſtoniſhed, becauſe that on the gentiles alſo vvas povvred out the gift of the holy Ghoſt, for they heard them ſpeake vvith tongues &c.* where the gift of the holy Ghoſt (the ſame words uſed that is here) is diſcribed by ſpeaking with tongues. Peter therefore calleth them that were pricked at their hearts, & were weary and heavy laden to repen-

repentance, and Baptiſme in the name of the Lord Ieſus, that they might receive and have ſealed up to them the remiſſion of ſinnes, which was the great thing they deſired, as a ſymbole and ſigne of which they ſhould partake alſo of the effect of that illuſtrious promiſe made in Ioel, and mentioned formerly, that they ſhould receive the gifts of the Holy Ghoſt; ſo as nothing could be ſpoken more to the harts of diſtreſſed men then this, nor nothing could more incourage them to repentance and Baptiſme, then the remiſſion of ſins ſealed to them in that ordinance, and yet more & further ſigni-

ſignified and ſealed by that famous promiſe of extraordinary gifts of the holy Ghoſt, which for that time, Chriſt himſelf made a ſigne and effect of beleeving to them that were nigh and farre of, that is, both to Iewes and Gentiles, and ſo you ſee the Iewes incouraged to repentance and Baptiſme, upon great, and noble, and moſt conſiderable grounds, with this diſtinction & difference, that the offer of all thoſe great things according to the way of God and the Goſpel, comes firſt to them, and after to them which are afarre of, that is, to the gentiles, who indeed were afarre of, being aliens and in the eſtimation

mation of Peter, ſo farre, that God was forced to give him a particular viſion, as you ſhall heare Acts 10. to perſuade him to looke upon them as thoſe nigh.

And thus wee have what the Iew as a naturall ſonne of Abraham may pretend to Baptiſme, and new Teſtament ordinances, to wit, a priority in reſpect of the offer, whereby the way wee have taken occaſion to cleare that place that ſome have indeavored to bring to prove infant Baptiſme by, then which truely nothing ſeemes to be leſſe properly raiſed out of it.

The next conſiderable thing is,

is, where the ſtop lyes, & where the Iewes goe equall with others. Now for that wee will conſider that place of Matt. 3. chap. ℣ſ. 7. 8. 9. *VVhen hee ſavv many of the Phariſees and Sadduces come to his baptiſme, hee ſayd unto them, O generation of vipers, vvho hath vvarned you to flee from the vvrath to come? Bring forth therefore fruites meete for repentance. And thinke not to ſay vvithin your ſelves vve have Abraham to our father, for I ſay unto you, that God is able of theſe ſtones to raiſe up children unto Abraham.* The Phariſees and Sadduces, men (eſpecially the Phariſees) ſtrict in their religion, come many of them to Iohns Baptiſme, upon this

this pretence and clayme, that they were deſcended from Abraham and were his children; that they come in this confidence and pretence, was manifeſt by what Iohn ſaid unto them: Luke hath it Luk. 3.8. *Begin not to ſay within your ſelves*, that is, doe not take this ſubterfuge, to oppoſe to repentance, & change of heart, which onely qualifies for Baptiſme, *that you have Abraham to your father*, Matthew ſayes, *thinke not to ſay within your ſelves*, which notes a perſuaſion of a prerogative of carnall generation, that you have Abraham to your father; ſuch carnall and birth prerogatives ſtand you in no ſteed in this

this covenant, *for of theſe ſtones God can raiſe up children to Abraham*; that as when Iſaack was borne, who was the ſonne of promiſe, Abrahams body and Saraas wombe were dead as a ſtone; ſo thoſe which are now to be accounted the ſonnes of Abraham, God can raiſe from nothing, evē from ſtones, from the gentiles, which you deſpiſe, and for their hardnes, and diſtance, not in place, but in the knowledge of God, are as ſtones; of ſuch can God raiſe children to Abraham; for the ordinances I pretend to are not bottomed upon carnall generation, or priviledges, but thinges of another nature, na-

mely true holynes, which is ſeene and manifeſted by the fruit it brings forth; *Bring forth therefore fruit meete for repentance.*

The next place conſiderable to this purpoſe is that Iohn, where hee ſhewes that this excellẽt perſon the ſonne of God, that came to bring life & light, was rejected by the world, and after by his owne, not onely *the vvorld vvhich hee had made*, and in which he had ſhewed great & ſufficient evidences of himſelf, *knevv him not*, (by which the miſerable blindnes of corrupt nature appeares, they can doe nothing ſpirituall, but by a light of another kind then theirs is, to wit, ſpirituall and divine) *But vvhen*

vvhen he came to his ovvne they receiued him not. The people of the Iewes were his peculiar; *hee vvas in the vvorld*, but *hee came to them*, that is, firſt hee preſented himſelf to them, *they received him not*, that is, though he were offered and ſhewed, they tooke him not to them, which ſhewes a great deale of mallice joyned to blindneſſe, by which they reſiſted the holy Spirit, offering to inlighten them by words and miracles; But leaſt Chriſt ſhould ſuffer as a perſon generally neglected and ſlighted, he tells you Chriſt came not in vayne, there were thoſe that receiued him, and made much of him, *As many as received him*; for

now the hedge was pulled up, the partition wall brokē down; thoſe he magnifies wonderfully, they had this *power*, that is, *this dignity*, *this priviledge*, as in the margent, *given them to become the ſonnes of God*; that is, though they were ſtrangers, and afarre of naturally, yet the honour of adoption was given them, to be made, & be the ſonnes of God. If you aſke now, but what was this receiving, or how came this about? Hee tells you this was effected by faith, *by beleeving in his name*.

But now whereas the faſhion of this world in adopting children, is to reſpect either the greatnes of their birth, or the excel-

excellency of their parts, or ſome glory of their actions, he tells you, nothing of all this mooved God, but his meere grace and will; which provoked him to doe this great good to the vyldeſt and unworthieſt, for ſayes hee, *thoſe vvere borne not of bloods.*

The Iewes pretended the dignity of their race, that they were the ſeede of Abraham, & becauſe they drew their originall from Abraham, by a ſeries of many ſucceſſions, & ſo they were more noble by their antiquity, therefore he ſayes, *bloods*; this blood (ſaith he) did them no good, and by conſequence the carnall generation from

godly and juſt parents, will doe no good (ſimply conſidered) to intitle us to become the ſonnes of God, or conſequently to the ordinãces, which ſeale up that ſonneſhip; therefore *they vvere borne not of bloods, nor of the vvill of fleſh, nor of man*, that is, no free-will, no reſolutions, no morall indeavours, though they ſhould ingage never ſo much, can effect this birth; *Nor the vvill of man*, no heroïcall workes, no excellency or dignity can effect this adoption, this title, but onely God; this proceeds onely from the will of God, Iames 1. 18. *Of his ovvne vvill begate he us, by the vvord of truth*, which (by the way) ſhould cauſe us to love God,

God, who finding nothing in us, hath ſo freely loved us.

Here you ſee in the ſecond place, that in reſpect of adoption and ſonneſhip to God, of which baptiſme is eſpecially & in the firſt place a ſeale, *the birth of bloods*, the deſcending of ſuch parents, whether Iewes or gentiles (ſaving for the order of the offer as before) doth no good, but wee all in that matter lye open & expoſed to the free will and grace of God, ſo as whē a Iew comes to baptiſme, he muſt come even as wee, and bring other characters with them, then of having Abraham to his father, if hee will pretend to this, or any new Teſtament ordinance.

The equality in this reſpect will appeare by that place alſo of Acts 10.34.35. *Then Peter opened his mouth and ſaid, Of a truth I perceive that God is no reſpecter of perſons: But in every nation hee that feareth him, and vvorketh righteouſneſſe, is accepted vvith him.* God ſeemed formerly to have bene a reſpecter of perſons; ſome men, as ſome meates, were borne cleane, inſomuch as circumciſion & other ordinances were their due as a birth-right, thoſe which were Iewes by nature were holy, and thoſe that were gentiles, that is by birth, were accounted ſinners; now this acception of perſons, was not a vice in God, contrary to diſtributive

ſtributive juſtice, becauſe God was not obliged to diſpenſe his ordinances as in any certain manner, ſo nor to any certain men, or to all in generall, becauſe no man had right to them, or could merit them at his hands; but hee is free, as a rich man at a doale to give to whom he will, or a King to his ſubjects, ſo as the acceptance of perſons in this ſence was once juſt and according to the will and pleaſure of God; But now Peter was taught by God, by the meanes of the viſion hee had ſeene, to admit men to ordinances upon other conſiderations, then legall denominations of cleane, or uncleane, na-

mely, *upon fearing of God, and vvorking righteouſnes*, and no other, which is a thing not generated and conveighed by birth, but by the new birth, and the ſpirit of the living God: Now this Peter expreſſes, *I perceive of a truth*, the word ſignifies, to gather or collect by reaſõs, ſignes and conjectures, as *Calvin* expounds it, to wit, the ſignes hee ſaw before, viz. that of the veſſell verſ. 11. Now then you ſee new qualifications to denominate a man accepted of God, & qualified for ordinances, & this in this covenant and way of worſhip was common to both, without any difference, for ſo you have it Acts 15.9. *And put*

no

no difference betweene us and them, purifying their harts by faith; the purity is not by birth as formerly. Thus you ſee the Iewes come to Baptiſme, and be called the ſonnes of God, not by their pretention to Abraham for their father, nor for the honour and advantage of their deſcent and blood; And the Gentiles they were admitted without any conſideration of perſons, or perſonall prerogatives in reſpect of their birth, but upon their fearing God, & working righteouſnes, and having their hearts purified by faith; therefore the old way & advantage of birthright, and in that reſpect of accepting of per-

perſons, is ceaſed long agoe on both ſides alike.

To conclude in a word, all birth priviledge is by the title of Abrahams covenāt, if therefore the naturall ſeede of Abraham could not at all pretend to new Teſtament ordinances a right by that title, much leſſe the adopted ſeede by any ſuch way of naturall generation; but if you ſpeake of the ſpirituall ſeede and heires according to promiſe, then they and we pretend both alike in new Teſtament ordinances, with this difference onely, to the Iew firſt and then to the Gentiles.

CHAP.

CHAP. XIII.

Wherein is handled the fifth and laſt queſtion in anſwer to the argument drawn from circumciſion, ſcil. whether Infants not prooving the ſubject of Baptiſme, the priviledges of Chriſtians and their ſtate, may not juſtly be ſaid to be as great as the priviledges of the Iewes and their ſtate.

QVeſtion 5. Though infants ſhould not proove to be the ſubject of Baptiſme, yet whether the priviledges of Chriſtians and their ſtate, may not juſtly be ſaid to be as great and greater then the priviledges of the Iewes and their ſtate.

No man is willing to looſe by change, and our children are ſo great a peece of us, as that what they looſe, wee feele.

It muſt firſt be affirmed that the Iewes had this peculiar honour

nour proper both to their perſons, and the land of their habitation and dwelling, their Temple alſo & other ordinances, that they were types of thinges to come, and in that reſpect were many thinges performed by them, and many thinges predicated of them, which elſe would not have beene, as the land was holy but typically, and the Temple holy but typically, and all the inhabitants of all ages and degrees, unleſſe under a particular defilement and uncleanneſſe, were denominated holy, but typically alſo.

Now what ever was a type in that wherein it was a type, whether

whether perſons or ordinances, &c. of all ſuch things as types, it may be affirmed.

Firſt that they are inferiour to their antitypes, that is, to the thing figured, or ſhewed by them.

Secondly that they are not true in themſelves, being a ſhadow of thinges to come, but in the body or truth, which they figure or type out.

Thirdly that when the antitype, or truth is fullfilled, or performed, the type ceaſeth; now it ſeemes to be agreed by all hands, that not onely places and perſons, ceremonies and events, were types, but the Sacraments of the Iewes and former

mer times, were types and ſhadowes of our Sacraments, not to inſtance in any but in circumciſion, as relating to & typiſing out Baptiſme, which is agreed on all ſides to be a type of our baptiſme, yea, ſo far ſome urge it as a type, that they would therefore have infants baptized, becauſe infants were circumciſed, the antitype being to anſwer the type; but upõ how great a mis-take they ſo urge it, we ſhall ſhew hereafter, when wee ſhall make that manifeſt, that a great reaſon of the difference and not baptizing infants of beleevers, ariſeth from the conſideration of the typicalnes of circumciſion:

for

for the preſent though it be generally graunted, yet wee further make it manifeſt to be a type of Baptiſme by examining that place Coll. 2.11.12. *In vvhom alſo yee are circumciſed vvith the circumciſion made vvithout hands, in putting of the body of the ſinnes of the fleſh, by the circumciſion of Chriſt, buried vvith him in baptiſme, vvherein alſo you are riſen vvith him through the faith of the operation of God, vvho hath rayſed him from the dead.* In this ſecond chapt. Paul ſeemes to contend with divers impugners of Chriſtian religion, vſ. 1. *For I vvould that you knovv vvhat great conflict I have for you*; and firſt verſ. 4. hee contends againſt oratory and

inticing words, by which their hearts might be led away and ſeduced; *And this I ſay, leaſt any man ſhould beguile you with inticing words, &c.* then verſ. 8. hee argues againſt Philoſophers, as *a vayne deceit*; who would judge of the thinges of Chriſt by the elements or rudiments of the world, for none of thoſe things extend themſelves to the myſteries of Chriſt, which wee hold by faith, and therefore Philoſophicall demonſtrations any farther then they are proportionable to the analogie of faith, are extreamely deceitfull, and to be bewar'de of.

In the third place hee contends againſt thoſe who laboured

red to retaine Iewiſh ceremonies and types, verſ. 10.11.12. *And yee are compleat in him vvhich is the head of all principalities and povver, in vvhom alſo yee are circumciſed vvith the circumciſion made vvithout hands, in putting of the body of the ſinnes of the fleſh by the circumciſion of Chriſt, buried vvith him in baptiſme, vvherein alſo you are riſen vvith him, &c.* For here hee ſhewes that circumciſiõ, which was the profeſſion of the whole Law, was fullfilled as a type or figure to Chriſtians by Chriſt in Baptiſme, and therefore that was to vaniſh away, as types ought to doe, when they were fullfilled; therefore hee ſhewes how wee are circumciſed in

Chriſt, which is ſealed and effected by Baptiſme; firſt it is without hands, which the legall circumciſion was not, as Baptiſme in ſome ſence may be ſaid alſo to be, God being the great Baptizer.

Secondly this circumciſion doth not deprive you onely of a little ſkin of the fleſh, which was typicall, but of the whole body of ſinne.

Thirdly this is not the circumciſion of Moſes, or of the fathers, but of Chriſt, for onely Chriſt can effect this.

Laſtly all this is ſealed to us and made ours by Baptiſme, by Baptiſme is effected this circumciſion, in which we are aſ-

ſimulated

ſimulated to Chriſt, buried & riſen againe, and are ſealed one with him in our death to ſinne and life to holynes, ſo as Baptiſme is Chriſtian circumciſion, and then we are ſaid to be circumciſed with the circumciſion of Chriſt, when wee are rightly baptized.

Now therefore if circumciſion be a type of Baptiſme, as it is acknowledged and prooved, then examine it by the former properties of a type.

And firſt if circumciſion be a type of Baptiſme, then it is inferior to Baptiſme, as types are to their antitypes, of which they are ſhadowes and figures; But if Baptiſme be to be adminiſtred

niſtred for a ſeale and ſigne in infancy, as circumciſion was to teach and inſtruct hereafter, then on the other hand their priviledge was far above ours, who carryed a marke in the fleſh, viſible and ſenſible, by which they knew aſſuredly they were circumciſed, whereas that any of us have bene ſprinkled or dipt in infancy, we muſt receive by a humane faith, having never our ſelves ſeene it, nor no markes to ſhew it us, or convince us of it; and it may well fall out, that no body may be able to aſſure us of it neither; ſo as that ceremony may well not worke upon us with any power, of which wee have

have ſo little aſſurance, whether it have bene adminiſtred to us or no.

Beſides that a man had a Iew to his father, was the aſſured qualification for circumciſion, which a man might know as well as his owne father; but for Baptiſme I muſt beleeve my parents was godly, if I will be aſſured of my qualification, which ariſeth from the faith (as they ſay) of one parent, (for it will not now goe downe ſo eaſily as it hath done, that a profeſſion of Chriſtianity onely at large will qualify for deriving right to Baptiſme) now this is a thing which poſſibly may be very hard for me to aſcertain

from my owne knowledge, or the knowledge of any others, but perhaps I muſt be put to diſpute as well my right to baptiſme, as the matter of fact that I had it, which yet according to the right notion of that ordinance, is to be the riſe of much comfort and inſtruction to me.

After all this conſider how weakely will the operation of ſuch a ceremony or ſigne fall upon me, where in there will be need of faith to beleeve that I had right to it, or that I had it at all. Now then if the type be inferior to the antitype, wee muſt never allow it great and eſſentiall ſuperiorities, as it would certainly have, if infants were

were to be baptized, as formerly they were circumciſed; this therefore according to what hath bene ſaid, not being poſſibly to be avoyded, that if infants be to be baptized, they will fall below in ſuch Baptiſme the priviledges and advantages of circumciſiõ, which is contrary to the nature of a type, it muſt then follow that therefore they are not to be baptized, and therefore baptiſme was never intẽded them; this being moſt aſſured, that it farre excells that of the Iewes, as the antitype doth that which typifies it, and figures it out.

Secondly it is affirmed of

types that they were not true in themſelves, being a ſhadow of thinges to come, but in the body or truth which they figure or type out, ſo the ſcape goate, the Paſcall lambe, &c. apply this from circumciſion of infants the type to the antitype baptiſme, with its ſubject; the infants generally of the Iews no more then the land were not truely and properly holy and ſaintes, but types of ſuch, the adminiſtring it to males of ſuch an age, and to males onely, ſhewes as much, when as it might have bene adminiſtred to women, as Peter Martyr affirmes out of Ambroſe, the Egyptians doe, and

the

the Iacobites, a certain ſect of Chriſtians inhabiting Cyprus, Syria, &c. in great numbers, & others doe to this day; Now had it not bene for the types ſake, what probable reaſon can be given, why women, who muſt be acknowledged within the covenant as well as men, ſhould not be circumciſed, which they were capable of, as appeares by what is recorded of fact, for what is done by whole nations & people, might have bene done by Gods command, or the Lord could have pitcht upon another ceremony, which would have fitted women in the adminiſtration of it, if that would not; But as it is

is acknowledged that circumciſion typified Baptiſme, ſo the ſubject of the one the ſubject of the other, to wit, a male a beleever, or one who is in Chriſt the ſonne of God: Therefore baptiſme is better thē circumciſion, and our ſtate better then theirs, though infants have it not; nay the betterneſſe lyes in this, that by baptizing beleevers, ſo knowne and received, we have the ſubſtance of what they had but in the ſhadow & type, to wit, a male infant, the ſubject of that ordinance, we a beleever the ſubject of ours.

The third thing predicated of types is, that when the antitype or truth is fullfilled and per-

performed, the type ceaſeth: Apply this to the caſe of circumciſion and baptiſme: The Lord now making up his churches of ſaints really ſo and no other (as farre as we can judge by the rules he gives us to judge by) thoſe who by vertue of their typeſhip were accounted holy, and the ſubject of ordinances, to wit, a certain generation of men and their infants are now no more to be eſteemed ſo, nor is any thing to ſucceed, or come in place of ſuch an adminiſtration, but that which is the truth & ſubſtance of it, to wit, beleevers, and ſuch as in whom Chriſt is formed, which the other ſeemed to typify.

pify and ſhadow; and to doe otherwayes, were to bring your ſelves to the beggarly adminiſtrations of types and ſhadows, when you have the ſubſtance and antitype, out of a deſire to goe equall with the Iewes in priviledges, whereas in this way propounded, ye are infinitely above them.

To conclude out of what hath bene ſaid, their ſtate had the honour of the type, ours of the antitype, they of the ſhadow or figure, but we of the body; our childrē no more then our land or temples, hold out ſhadowes of things to come: In the meane time wee have Chriſt amongſt us, and are his temple; wee have

the body, Coloſſ. 2. 17. others were *a ſhadovv of thinges to come, but the body is of Chriſt.* And Heb. 10. 1. *The lavv had a ſhadovv of good thinges to come, and not ſo much as the image of them.* And our condition being not to hold out types and figures, our infants have no ſuch adminiſtration uſed to them, as formerly the Iewes had in an age whē it can proffit them noe otherwiſe, but in making them types. And if this be an unhappynes, ye may as well count it an unhappynes that our land is not typicall, or our temples or dayes of worſhip? But wee have Chriſt amongſt us for our ſeede, as well as for our ſelves. And conſider this

this that by all that is ſayd, wee reject no promiſes made to the children in conſideration of Gods love, or affection to their parents, but we imbrace them, and expect, & pray for the fullfilling of them, onely wee doe not by precipitating the adminiſtration of an ordinance to our children, beyond the inſtitution and before the time of it, render that which is intended for ſo much comfort and uſe, both unproffitable & uncomfortable to them, and aſſimulate them to the pedagogy and ſimilitude of types.

And laſtly that we may looke upon this in the glaſſe of other thinges, no man holds the condition

dition and ſtate of our Miniſters leſſe bleſſed, then that of the Iewiſh church, yet the Prieſts & Levits then had this peculiar, that their ſtate was ſucceſſive, and derived from father to ſonne, which ours we know is not. And not onely ſo, but their church ſtate alſo was ſucceſſive, a man was borne a member of the Iewiſh church, & by his birthright had a title to all church ordinances, as his age made him capable of them, but the children of Chriſtians however they are baptized at aventure, yet not onely many churches we take notice of now a dayes, as pretending to a more ſtrict reformation,

require alſo a perſonall & particular admiſſion, for the inſtating them into the Church as members, but others alſo (and thoſe particularly of the united Provinces) doe the like, not onely in relatiõ to the children of Chriſtians, ſtrãgers to them, but to thoſe borne of their own members; Since therefore neither our miniſtry, nor our church ſtate ſuffers, in wanting the power of deriving miniſters or members, by way of ſucceſſion, it ſhould leſſe ſtick with any that they cannot derive a right to Baptiſme to their children that way; on the other ſide, wee ſhould glory in our priviledges, and thinke our ſelves

ſelves more then recompenſed, that in ſteed of the honour of types, which is a thing common to men, with beaſts and countries, we have the body & ſubſtance of that, of which in old time they had but the ſhadow, and not ſo much as the image, Heb. 10. 1.

CHAP. XIV.

In which is conſidered that famous and much urged place of 1. Cor. 7. 14. Elſe were your children uncleane, but now are they holy.

HAving thus largely vindicated this great Goſpel ordinance, from thoſe objections that the parallell of Circumciſion ſeeme to make againſt it, in the adminiſtration of it to an actuall beleever onely, and by

the way cleared divers places that uſe to be debated in this argument, & particularly that of 2. of the Acts 38.39. Reaſon & good manners require, that that famous and much urged place of 1. Corint. 7. 14. ſhould have its turne for cõſideration, to it therefore we now addreſſe our diſcourſe, the words are theſe, *For the unbeleeving huſband is ſanctified by the vvife, and the unbeleeving vvife is ſanctified by the huſband, elſe vvere your children uncleane, but novv are they holy.*

The great drift of this place ſeemes to be to exhort beleevers to abide in that calling or condition, wherein religion finds them, & to informe them, that

that that laide no law or neceſſity upon them, of a change, verſ. 20. *Let every man abide in the ſame calling wherein hee was called; art thou called being a ſervant, care not for it, &c.* In which verſes he gives an account and ſatisfaction to ſervants, which he had done before to maried perſons, concerning the communion of man and woman for the uſe of the bed; there were two thinges which ſeemed eſpecially to render it uncleane and unholy, both in reſpect of the parties themſelves, and of the iſſue of their bodies, one was the polluting of the marriage bed by adultery; therefore God made one man and woman, *that there*

might be a holy ſeede, when he had abundance of the ſpirit, and could have made more, that the converſe might be holy, that is, within thoſe bounds & limits, and their ſeed holy, that is, not ſpurious and baſtardly, Mal. 2.15.

The other was the being unequally yoaked with unbeleevers and Idolaters, which amongſt the Iewes rendred the mariage and the fruit of the wombe ſo uncleane and unholy, that there was to be a ſeparation and devorce betweene the huſband and the wife, and the children alſo of ſuch births were to be put away as unholy, as appeares Ezra 10.2.3.

And

And that the courſe of the Apoſtles doctrine was againſt this unequall yoaking with unbeleevers, appeares by what he ſayes 2. Cor. 6. 14. *Be ye not unequally yoaked with unbeleevers*, which intends particularly though perhaps not principally mariage, as ſome would have it; it was but therefore needfull to inlighten & cleare this great objection, which would lye as a barre in their way, to the comfortable enjoyment of that relatiõ, in regard of their yoake-fellowes and children; to thoſe people therefore that ſeeme to fall under ſuch a capacity and condition, the Apoſtle ſpeakes verſ. 12. *to thereſt ſpeake I*, &c.

that is, to theſe which are of a different religion and worſhip (having conſidered others before) & what ſayes he to them? hee relieves them againſt a great evill, that they might feare would fall upon them, which is that they muſt part with their wives, or huſbands, that are unbeleevers, and by conſequence alſo with the births of ſuch a bed: Hee tells them there is no neceſſity of ſuch a parting, but that they may abide in the condition wherein they were called, vſ. 20. 21. Religion breaks no bonds, no civill contracts, tyes or ſubordinations, which in themſelves are not ſimply, and by

by the law of nature unlawfull. Adultery were a ſtate out of which religion would call you, as being ſimply unlawfull, and againſt the law of nature; but the ſtate of mariage, which is honorable amongſt all men, and holy in it ſelf, is not diſſolved, or rendred unholy, by the converſion of any party, but on the other ſide, it ſtill remaynes a holy and ſanctified ſtate, to the beleever (for to the pure all things are pure, that are not naturally and by themſelves ſinfull or impure) as on the contrary, even lawfull mariages, and the moſt juſtifiable things, are impure to the unbeleevers, to whom nothing is pure, their

minds and conſciences being defiled, therefore ſayes he, *the unbeleeving huſband is ſanctified in the wife, or to the wife:* Sanctificatiõ being here oppoſed to that which is impure & uncleane, that is, contrary to the law of God; ſo that the whole mariage converſe, is by the faith of the beleever rendred pure and cleane, as alſo are their children, though borne of an unbeleever on one ſide, which if the mariage converſe were uncleane, would be unholy or unſanctified, they alſo are holy, for ſo it followes, *Elſe were your children uncleane, but now are they holy.*

Here ſeemes to be two arguments,

ments, though very much alike and neere of kinne, why there ſhould not be a putting away of the mans ſide, or a leaving on the womans, if either of them be a beleever, the one is from the holynes of the unbeleeving yoake-fellow, the other from the holynes of the births of ſuch a bed, which are both rendred ſo, that is ſanctified or holy to their uſe, by the faith of one party: where marke that the queſtion is not here of infants onely, but of children in generall, though of age, which are as capable of being ſanctified by the beleevers faith, and to the beleever, though themſelves were unbeleevers, as the unbe-

unbeleeving wife, or the unbeleeving huſband is; And as the word *children*, extends it ſelf beyond infants to all children, ſo the word *holy* (which is of the ſame kinde with that which in this verſe is attributed to the huſband or wife) is as applyable to a child of yeares, & not beleeving as to an unbeleeving huſband or wife; And of ſuch a holy child there will be no great cauſe to boaſt, as of a fit ſubject for Baptiſme.

This I take to be the genuine interpretation of this place, which ſeemes to exhort as much as may be, to an abiding in the condition, wherein religion finds them, as appeares by the

the 17.18.19.20. verſes, and anſwers the great objection, which might ariſe from unequall matches in reſpect of their yoake-fellowes and their children.

Another interpretation there is, which you may conſider alſo, which ſeemes to take its riſe from the words before, *And ſhee be pleaſed to dwell with him*, Vſ. 12. *And hee be pleaſed to dwell with her*, Vſ. 13. So as the reaſon why the beleever ſanctifies the unbeleever not ſimply, but in reſpect of mariage, is from the pleaſure and willingnes of the unbeleever to co-habite with the beleeving huſband or wife; for the Apoſtle would ſeeme to inti-

intimate, that ſuch a kinde of conſent to co-habite, by which the unbeleever ſeemes not to abhorre the faith of Chriſt, and a ſpirituall life in the beleeving wife or huſband, will cauſe or effect, that he ſhall not abominate alſo the Chriſtian education of their children, ſo as in this reſpect the unbeleevinge huſband or wife, and the children alſo though themſelves for the preſent unbeleevers, by reaſon of the willingnes of the one to cohabite, and the ſubjection of the other to Chriſtian education, may in that ſence be ſaid to be ſanctified, or made holy, being as it were deputed to it, and in the way

way of preparation for it, ſo as the unbeleeving parent & the childrē of that mixt birth, may be called as Tertullian ſayes, *Candidati timoris*; and as afterward by others, *Candidati fidei*, Probationers or competitors, for feare and faith; the words following verſ. 16. ſeemes to favour ſuch an interpretation, *For vvhat knovveſt thou O vvife, vvhether thou ſhalt ſave thy huſband, or hovv knovveſt thou O man, vvhether thou ſhalt ſave thy vvife*; there being already wrought a good pleaſure, or willingnes to abide and cohabite on the unbeleevers part, huſband or wife, and the children in that reſpect being ſubjected to Chriſtian education,

tion, and to the beholding of holy examples, true cõverſion and faith, which brings them into eſtate of ſalvation, may be in time accompliſht in them, to which they ſeeme in ſome ſort deſtin'd by the providence of God, in ſuch a yoake-fellow, or ſuch parents. So ſanctification is predicated of thoſe who are deſtined, or prepared to ſuch an end; ſo God ſayes of the *Medes and Perſians* Eſay. 13. 3. *I have commanded my ſanctified ones*, that is, ſuch as I have prepared, for ſo *Calvin* upon that place ſayes, that ſometimes ſanctification is referred to regeneration, which is peculiar to the elect of God; ſometimes it ſignifies

nifies to prepare or deſtine to a certain end; ſo thoſe unbeleeving parents by their willingnes to abide with beleevers, & their children in regard of the opportunity of a holy education, ſeeme to be as it were deſtined or prepared for regeneration, and for that ſtate which accompanies ſalvation; and in that reſpect as in a large ſence, may be called ſanctified or holy. Which conſideration, if it may give them a greater acceſſe to ordinances proper for them, or ſtirre up others to lay out themſelves in a more peculiar and particular manner for their converſion, I ſhall not hinder it; but on the contrary

thinke that ſuch providences ſpeake much, and that as they give grounds of hope, and ſo of endeavour, ſo there may be much of duty towards them, in regard of the opportunity that families and churches, that parents, maſters & miniſters have to doe good to ſuch, who though ſtrictly they may not be called church members, no more then ſtrictly ſanctified, that is, regenerated by the holy Spirit, yet ſo farre as in the reſpects before mentioned, they may be tearmed ſanctified, that is, by a providence deſtin'd as it were and prepared for God, ſo farre the church within whoſe pole they ſeeme

ſeeme by a providence to live, and to be caſt, ought to have a more eſpeciall eye after them, and care of them, by vertue at leaſt of that generall injunction, *As you have opportunity doe good to all men, eſpecially to the houſhold of faith*; under the ſhadow of which theſe are come.

But whether you take either of theſe ſences, or both, for they may both ſtand in ſeverall reſpects, and regarding the text with a different aſpect, you will ſurely find nothing to ingraft Baptiſme upon.

For whether the children are ſanctified to the beleeving parents uſe, as all other things are (not unholy in themſelves)

which to the unbeleever are not, or whether in the ſecond ſence they are ſanctified, that is, as it were deſtined for holynes, of which by vertue of a great providence, in reſpect of their education, they are made *Candidati*, that is, probationers or competitors, as when men ſtand for a place or office, and as the Catechumini of old were called, yet can they by no meanes in either of theſe reſpects be qualified for, or made the ſubject of Baptiſme, which preſuppoſeth, as hath formerly bene ſhewed, another kind of holynes proper to, and inherent in the party, *namely regeneration and newnes of life*; not ſuch an

an one as is competible to an unbeleever, either parents, or children.

It was but neceſſary to ſpeake ſomething to this place, which beares amongſt many the weight of ſo great a building as infant Baptiſme, though if I could find here ſuch a holynes for infants, as wee all wiſh to ours, namely juſtifying faith & regeneration, yet I ſhould no more judge it meete to baptize them, then to preach to them, or to adminiſter the Lords ſupper to them, they being as capable of the word as baptiſme, and of one myſterious ceremony as well as another; which hath bene a reaſon, I doubt

not, why many formerly, and many at this day doe adminiſter the Lords ſupper to infants, by vertue of a parallell ordinance to Baptiſme: Nor doe I know the reaſon why the one ſhould be refuſed, where the other is deem'd a due. But enough I hope for this, which truely the conteſts of others, rather then any ſcruple, which hath fallen upon my ſpirit from theſe words, hath made me ſay ſo much of.

CHAP. XV.

In which the authority of the Fathers, and the practiſe of antiquity, touching the ſubject of Baptiſme, is conſidered.

THe authority of the Fathers, and the practiſe of ancient

ancient times, is to many a great argument for the Baptizing of infants; to me that looke upon ſuch argumentations, as not of the firſt magnitude, collaterall, and ſuch as may truely and as often be brought, for the patroniſing of errors as truth, they are of no great conſideration, yet to ſatisfy others more then my ſelf, there muſt be ſomething ſpoken to this head.

In which I ſhall conſider eſpecially theſe two things, firſt whether by the witneſſe of ſtory, Infant Baptiſme have injoyed a quiet and peaceable poſſeſſion in the church, from the Apoſtles times downeward, till of late it was interrupted by

ſome few evill ſpirits in the times of Luther, as ſome men would give us to beleeve.

Secondly upon what grounds thoſe Fathers, which are alleadged for the chief patrons of Infants Baptiſme went; for if they have erred in the reaſon of the foundation, it will be eaſilyer beleeved, that they did alſo in the building.

We will conſider firſt of this latter.

I will give you their grounds, either as I have reade them my ſelf, or as I find them quoted by *Bellarmine Tom.* 3. *lib. cap.* 8. whoſe quotatiõs I ſhall take for truth, till I find the contrary, for here hee hath to doe with the Anabaptiſts,

baptiſts, enemies in this point alike common to him, with moſt of thoſe that are tearmed Proteſtants.

Firſt hee quotes the teſtimony *Dionyſij Areop. qui lib. Eccleſ. Hier. c. ult. part ult. ab Apoſtolis traditum affirmat, ut infantes baptizentur. Iuſti. ſive quicunque eſt auctor earum quæſt. qu. 56. parvulos baptizatos ſalvari alios non item; That infantes baptized are ſaved, others not.*

Orig. lib. 5. in cap. 6. ad Rom. Eccleſia inquit ab Apoſtolis traditionem accepit, etiam parvulis dare Baptiſmum. The Church ſayes hee received a tradition from the Apoſtles, to give Baptiſme to infants. Cypr. lib. 3. Ep. 8. ad Fidum ſcribit, Non ſolum ſibi,

ſed etiam integro conſilio viſum eſſe parvulos baptizari poſſe: That it ſeemed good, not onely to himſelf, but to a vvhole councell that infants might be baptized, even before the 8. day. In other places the ſame author affirmes, *Baptiſme ſimply neceſſary to ſalvation, & that it vvaſhes avvay originall ſinne, ſo as it is never more to be imputed.* page 470. a.

Hierom. lib. contr. Pelag. Infantes baptizari dicit, & tum omni peccato carere: That infants are to be baptized, and then they are vvithout all ſinne.

Auſt. lib. 10. de Gen. cap. 23. Conſuetudo inquit matris Eccleſiæ Baptizandis parvulis, nequaquam ſparnenda eſt, nec illo modo ſuperflua deputanda, nec omnino credenda, niſi

Apoſtolica

Apoſtolica eſſet traditio. The cuſtome of our mother the church in Baptizing little children, is not to be deſpiſed, nor to be judged ſuperfluous, nor to be beleeved at all, unles it vvere an Apoſtolicall tradition.

The ſame Auſtin, *As for the authority of infant Baptiſme, he flyes to tradition, ſo for the reaſon of it hee bottomes it upon this, that they neither have faith to ſave them, nor a Sacrament inſtead of faith vvithout Baptiſme, and therefore judges them to eternall death, unles they be taken out of the vvorld by martyrdome, as the learned Forbes hath obſerved in his* 10. *booke Inſtruct. Hiſtor. in Theol. cap.* 5. *lib.* 7. onely Auſtin ſayes, *they ſhall be in damnatione omnium mitiſſima multum autem*

fallere

fallere & falli, qui eos in damnatione prædicat non futuros; *They ſhall be in the eaſieſt damnation of all others, but hee much deceaves himſelf and others that teaches they ſhall not be condemned, lib. 1. de peccat. meritis & remiſſione cap. 16. & lib. 5. contra Iulian cap. 8.* but as gentle or as eaſy as damnation is, it is ſuch *as the vvrath of God remaines upon them, lib. 3. de peccatorum meritis & remiſſione cap. 20. They goe into the ſecond death, lib. de bono perſeverantiæ cap. 12. And they are children of vvrath, lib. 6. contra Iulian cap. 3.*

Bernard alſo was of this ſame minde Epiſt. 77. *Sanè*, inquit, *omnes infantes qui hanc prohibente ætate non poſſunt habere fidem, hoc*

eſt,

eſt, cordis ad Deum converſionem, conſequentè nec ſalutem, ſi abſque baptiſmis perceptione moriuntur. Certainly, ſaith hee, *all infants, who their age hindring them, cannot have this faith, that is, the converſion of their hearts to God, neither conſequently can they have ſalvation, if they dye without the partaking of Baptiſme.*

More of this and of the ſame kind might be alleadged, but theſe ſhall ſuffice.

Before wee goe any farther, we muſt conſider here, what is meant by traditions, which in the former quotatiõs you heare ſo often mentioned.

The name of Tradition in it ſelf is generall, and ſignifies all doctrines,

doctrines, either written, or not written, as 2. Theſſ. 2. 15. *Hold the traditions vvhich you have bene taught, vvhether by vvord, or our epiſtle.*

But the name Tradition is accommodated by Divines, to ſignify onely a doctrine not written, ſo Irenæus is quoted lib. 3. cap. 2. *Evenit*, inquit, *neque Scripturis, neque traditioni conſentire eos. They vvould neither conſent to Scripture, nor tradition.*

So Tertull. *lib. de corona militis, Si legem poſtules Scripturam nullam invenies, traditio tibi prætenditur auctrix: If you looke for a lavv, yee ſhall find no Scripture, but tradition is pretended, as that vvhich authoriſeth.*

Novv

Nowv that is called a doctrine not vvritten (ſaith Bellarmine) *not vvhich is no vvhere vvritten, but vvhich is not vvritten by the firſt author, and hee gives the inſtance of infant Baptiſme: It is called an Apoſtolicall tradition not vvritten, becauſe it is not found vvritten in any Apoſtolicall booke, although it be vvritten* (as hee affirmes) *in the bookes of allmoſt all the ancient Fathers. Tom. 1. lib. 4. cap. 2. b.*

And by the way, why Bellarmine could not find Baptiſme written in the Apoſtles writings, if there it were, as well as other men, I know not; for hee wants no accutenes in his ſight, but when he is corrupted by his ends, and it ſuites with his

his end abundantly to proove infant Baptiſme as ſtrongly as hee can, becauſe none judge it ſo neceſſary to the world as he, and thoſe of his religion doe.

You ſee therefore by traditions here, meant thinges not found written in the Scripture, yet for their antiquity ſuppoſed to be Apoſtolicall, which if they were allowed & received, what a miſerable confuſion ſhould wee be brought into in matters of religion, and how under the notion of ancient traditions ſhould we *worſhip God in vayne, teaching for doctrines the commandements of men*, Matt. 15. 9. Matth. 16. 6. *Chriſt bids us take heed of the leaven of the Phariſes*, which

which was their unwritten traditions, and *vve are commanded to obey God not men*, Acts 5.29. *And if any man bring us any other doctrine, he is to be accurſed*, Gal.1. 9. This hath bene the opinion of holy men in all ages. Luther on the firſt of the Galat. *There ought no other doctrine to be delivered, or heard in the church, beſides the pure vvord of God, that is, the holy Scriptures; let other teachers and hearers vvith their doctrine be accurſed.* So Calv.lib.4.Inſt.cap. 8.ſ.8. *Let this be a firme axiom, nothing is to be accounted for the vvord of God, to vvhich place ſhould be given in the church, but that vvhich is firſt contained in the Lavv and the Prophets, and after in Apoſtolicall vvritings.*

But becauſe we are in a way of quotatiõ, it will not be amiſſe to give you the judgement of ſome more ancient concerning this matter; and wee will give them as they are given by Chemnit. in his exam. of the counſcell of Trent, and quoted alſo by Bellarmine in order to his confutation of them, I ſhall give but a few. One is of Origen in cap. 3. ad Rom. &c. *Neceſſe nobis eſt*, inquit, *Scripturas ſanctas in teſtimonium vocare, ſenſus quippe noſtri & enarrationes, ſine his teſtibus non habent fidem. It is neceſſary for us to call the holy Scriptures to vvitnes, becauſe our ſenſes and narrations vvithout thoſe vvitneſſes, have no credit.*

So

So Conſtantin the Emperour, who in the Counſcell of Nice, as Theodoret witneſſes lib. 1. cap. 17. ſaith thus, *Euangelici & Apoſtolici libri & antiquorum Prophetarum oracula plane inſtruunt nos, quid de rebus diuinis ſentiendum ſit; Proinde hoſtili poſita diſcordia in verbis diuinitus inſpiratis ſumamus quæſtionum explicationes.* *The Euangelicall and Apoſtolicall bookes, and the oracles of the ancient Prophets, playnely inſtruct us what wee ſhould thinke of diuine thinges; Therefore all hoſtile diſcord layde aſide, let us take the explication of queſtions from words diuinely inſpired.*

Then Athanaſius lib. contra gent. *Sufficiunt diuinæ, & diuinitus inſpiratæ Scripturæ ad omnem*

inſtructionem veritatis; The holy & divinely inſpired Scriptures, ſuffice to all inſtructions of truth.

Then Baſil. in ſerm. de fidei confeſſ. *Infidelitatis argumentum fuerit, & ſignum ſuperbiæ certiſſimum, ſi quis eorum quæ ſcripta ſunt, aliquid velit rejicere aut eorum quæ non ſcripta introducere. It would be an argument of infidelity, and a moſt certain ſigne of pride, if any man ſhould reject things vvritten, or ſhould introduce things not vvritten.*

Alſo Cyril. lib. de recta fide. *Neceſſarium nobis eſt divinas ſequi literas, & in nullo ab eorum præſcripto diſcedere. It is neceſſary for us to follovv the divine letters, and in nothing to depart from their preſcript.*

So

So Theoph. lib. 2. Paſchali. *Diabolici ſpiritus eſt, aliquid extra Scripturarum ſacrarum auctoritatem putare divinum. It is the part of a diabolicall ſpirit, to thinke any thing divine vvithout the authority of holy Scriptures.*

So Tertull. lib. contra Hermogenum, *Adoro Scripturæ plenitudinem, ſcriptum eſſe doceat Hermogenis officina, ſi non ſcriptum eſt, timeat væ illud adjicientibus, vel detrahentibus deſtinatum. I adore the fullnes of the Scripture, let Hermogenes ſhevv that it is vvritten; if it be not vvritten, let him feare the vvo deſtin'd to thoſe vvhich adde or detract.*

The end of all that hath bene ſaid amounts to this, that thoſe

Fathers, or Churches, that tooke up and practized Baptiſme as an Apoſtolicall traditiõ, that is, a thing not written, nor found in the word, but for the antiquity ſake call'd Apoſtolicall (as thoſe forequoted did, and moſt will be found to have done, that being their beſt plea) are juſtly to be reputed ours, and of our ſide, for they judge it not from Scripture, and therefore are forced to fetch the riſe of it from tradition; which traditiõ, becauſe it will not beare the weight of an inſtitution, as you have heard, therefore the whole building is to fall, which is falſely bottomed, and their authority

thority upon that ground is nothing, ſaving that by flying for a bottome, and refuge to tradition, they doe with us affirme, that there is no better ground for infant Baptiſme then humane traditiō, which is indeed none at all. So as you find how all theſe teſtimonies & authorities, and many of the ſame kind become ours. And here by the way I am not ignorant, that ſome of ours, whofeele themſelves preſt by the Papiſts, as if they admitted of a tradition in this ordinance of Baptiſme, which they refuſe in others, and being loath to looſe the authority of the Fathers in this point, who put it upon tra-

dition, as upon its propet baſis, would fayne wreſt their necke out of this nooſe, and therefore ſhew you alſo how the Fathers faſtned it upon ſome Scripture ground, ſo Chemnit. in his anſwer of Lindan. Exam. Concil. Tridentin. de Trad. p. 69. To which I anſwer according to truth, that the forequoted Fathers faſtned Baptiſme upon tradition, as upon its owne ground and baſis, being no more able then other men to find a word of inſtitution for that which had none, and for the credit of the tradition, calling that Apoſtolicall, which they found ancient, which as the ſame Chemnitius acknowledgeth

ledgeth was an ordinary practiſe in other things, but withall ſome of them give ſome ground of Scripture of their owne framing for the colour of ſuch a tradition; ſo Origen, Iræneus, Cyprian and thoſe others, quoted by Chemnitius to this purpoſe, which reatch not to any word of inſtitution, but to the reaſon of it, as Origen ſayes, *That the Apoſtles knevv that there vvere in all the ſtayne of ſinne, vvhich ought to be vvaſht by vvater and by the ſpirit.* So Cyprian, *VVhen the Lord ſaith in the Goſpel, hee came not to deſtroy the ſoules of men, but to ſave, vvee alſo ſhould prevent as much as may be, that no ſoule be loſt. For God as he ac-*

cepts not the perſon, ſo nor the age. I ſhall give you no more, this onely for a taſt. Now thoſe I ſaid are no words of inſtitution, but ſome generall reaſon as they conceave, and doth not at all hinder, but that Apoſtolicall tradition, as they call it, beares the weight of the inſtitution; I deny not but that there hath bene ſuch a thing as the tradition of Chriſt, and Apoſtolicall tradition, which are of the higheſt and greateſt authority, but they were ſuch things as afterwards were committed to writing by the Euangeliſts and Apoſtles, as Chemnitius well obſerves p. 61. and other traditions of Chriſt & his Apoſtles,

ſtles, wee avow none, but eſteeme them all Apocryphal.

Againe for thoſe Fathers and ancient writers, together with the Papiſts & Lutherans, that judged Baptiſme ſimply neceſſary to ſalvation, and ſome of them condemning infants to eternall damnation without it, as Auſtin, Bernard &c. (unleſſe they were happily reſcued by martyrdome) you ſee what neceſſity lay upon them to deffend infant Baptiſme, but upon a moſt falſe ground, namely the neceſſity of it to ſalvation, which fayling as wee know it doth, wee may ſee both how they might be tempted & neceſſitated to ſuch an opinion, & what

what good reaſon there is, why their foundation and building ſhould fall together. And if any man ſhall here object as before in the caſe of traditions, that this peremptory neceſſity to ſalvatiõ, was indeed a falſe hypotheſis, or ſuppoſition, not fit to beare the weight of infant Baptiſme, but that the Fathers alſo might poſſibly have other mediums, by which to proove this, as thoſe before inſtanc'd in. I anſwer, that the weakneſſe of thoſe mediums or any other I have mett withall in this particular, as alleadged by them, declare plainly that there was ſome other great thing, which inforced them to it, namely the neceſ-

neceſſity of it to ſalvation, as whē we ſee wiſe men contend earneſtly for that, for which they give no good viſible or apparent reaſon; it may well be conceived, that there is ſomething of intereſt, which ſupplies to them the want of reaſon, and this intereſt of the ſalvation of our children ſitts ſo neere us, as it may beare the weight of many reaſons, and cauſe us to admit concluſions, though of great moment and concernement upon very eaſy conſiderations. So as wee have fully examined this head, namely upon what grounds the Fathers, which are alledged for the chief patrons of infant baptiſme,

tiſme, went & have found that ſo many as build it upon tradition, as generally all doe, are of our ſide, for, avouching that, for their beſt authority they acknowledge there is no better, to wit, the Scripture; and ſo conclude with us, that Baptiſme of infants is not an inſtitution of God, which hath the Scripture for its foundation.

And thoſe which give it to infants, becauſe it is ſimply neceſſary to ſalvation, will be of no authority againſt us, nor of no credit to their cauſe, becauſe the building muſt be level'd according to the foundation, & that being falſe, they are neceſſitated to the miſtake of their building. To

To conclude, if there were any force left in theſe authorities for infant Baptiſme, as I conceave there is not, why ſhould it not regulate our practiſe in the other Sacrament, to give that to infants, which was ancient, and of uſe in many churches, as well as the other, as it remaynes alſo in ſome to this day, and it is like would in more, had not Popiſh ſuperſtition given the ſupper the ſtart of Baptiſme, to ſuch a degree as to make it not ſo much the ſigne and repreſentation of Chriſt, as Chriſt himſelf, and the very Proteſtants themſelves, are ſo reſpective to this Sacrament of the Supper above the

the other, as to give it as a reaſon, *vvhy it ſhould not be adminiſtred to infants, leaſt it ſhould fall in contempt*. Hoſp. Hiſt. Sacram. p. 60.

Wee ſhall produce ſome teſtimonies that the Supper was adminiſtred to infants as well as Baptiſme, as neceſſary to ſalvation, & if antiquity be to be eſteemed a great argument for the adminiſtring of one Sacrament, why not of the other.

For this Hoſpinian in his ſecond booke Hiſto. Sacram. pa. 59. quotes Cyprian Se. 5. de lapſis, and affirmes alſo that Ierome, Auſt. and other Fathers witnes, *that thoſe vvhich vvere baptized not onely of age, but alſo infants vvithout*

without any delay received the holy myſteries under both ſignes.

So Ierome againſt the Luciferians, *Non poteſt*, inquit, *Baptima tradere ſine Euchariſtia. Baptiſme muſt not be given without the Euchariſt.*

And Auſt. lib. de Dogm. Eccleſ. cap. 52. *Si parvuli ſunt* (ait) *vel hebetes qui doctrinam non capiant, reſpondeant pro illis qui eos offerunt, juxta morem baptizandi, & ſic manus impoſitione at Chriſmate communiti, Euchariſtiæ myſteriis admittantur. If they be little* (ſayes he) *or dull, which are not capable of doctrine, let thoſe anſwer for them, which offer them according to the cuſtome of baptizing, and ſo being fortified by Chriſme, and impoſition of*

hands, let them be admitted to the myſtery of the Euchariſte.

Alſo Epiſt. 107. hee ſpeakes thus, *Infantes ſi in illa parva ætate moriuntur, utique ſecundum ea quæ per corpus geſſerunt, id eſt, tempore quo in corpore fuerunt, quando per corda, & ora geſtantium crediderunt, vel non quando baptizati, vel non baptizati ſunt, quando carnem Chriſti manducaverunt, vel non manducaverunt, quando & ſanguinem biberunt, vel non biberunt, ſecundum hæc ergo quæ per corpus geſſerunt, non ſecundum ea quæ ſi diu hic viverent geſturi fuerant judicantur.* Infants if they dye in that young age, are judged according to that vvhich they have done by the body, that is, in the time in the vvhich they

they vvere in the body, vvhen by the heartes and mouthes of thoſe that carried them, they beleeved or not beleeved, vvhen they vvere baptized, or not baptized, vvhen they did eat the fleſh of Chriſt, or not eat it, vvhen they drunke his blood, or not drunke it; according therefore to thoſe things vvhich they did by the body, they are to be judged not according to thoſe, vvhich if they had lived long, they vvould have done. So lib. 5. Hypognoſticôn cont. Pelag. *Quomodo,* inquit, *vita regni cælorum parvulis promittitur, non renatis ex aqua & Spiritu ſancto, non cibatis carne, atque non potatis ſanguine Chriſti, qui in remiſſionem peccatorum fuſus eſt? Hovv* (ſaith he) *is the kingdome of heaven promiſed to*

children, not renevved by vvater and the holy Ghoſt, not fed vvith the fleſh, and made to drinke of the blood of Chriſt, vvhich is ſhed for the remiſſion of ſinnes.

This cuſtome received of old, ſo farre prevayled afterwards, eſpecially in the time of Charles the Great, that not onely the Euchariſt was communicated to infants, in the publike aſſembly of the church after Baptiſme, or at other times, when they were wont to come together for the Lords Supper, but alſo the bread of the Supper was kept to be communicated and given to ſick children, as well as to thoſe of yeares: for this Hoſpinnian quotes

quotes Canonem Carolinum lib. 1. de legib. Francorum in theſe words, *Preſbyter Euchariſtiam ſemper habeat paratam, ut quando quis infirmatus fuerit, aut parvulus infirmus fuerit, ſtatim eum communicet, ne ſine communione moriatur: Let the Preſbyter have the Euchariſt ever ready, that vvhen any is vveake, or vvhen a little child ſhall be vveake or ſicke, hee may preſently communicate him, leaſt he ſhould dye vvithout communion.*

Amongſt the Æthiopians as Oſorius witneſſeth in his 9. booke de geſtis Emmanuelis, *Infants in the ſame day that they are initiated to holy thinges, take the Euchariſt in a bitt of bread: Hoſpinian alſo affirmes, that not many*

yeares agoe, there were reliques of this cuſtome in Lorrayne, and the places adjoyning; for when an infant was to be baptized, the Prieſt, who baptized him, brought a little boxe in which was the Sacrament to the Alter, and ſhewed one Hoſt, as they call it, to the people; then he put it in the boxe againe, and reatches forth his two fingers, with which hee had tucht it, to be waſht with wine by the Clarke or Church-warden, and diſtills of that wine into the mouth of the baptized Infant, ſaying, The blood of our Lord Ieſus Chriſt profit thee unto eternall life.

Alſo at this day, as Brerewood in his learned inquiries, touching the diverſity of Religion, affirmes, *The Supper is adminiſtred*

ſtred to Infants immediately after their Baptiſme in both kindes by the Iacobits, a people called by that name, which are in great numbers in Syria, Cyprus, Meſopotamia, Babylon and Paleſtine; for the Patriarch of Ieruſalem, who keepeth his reſidence ſtill in Ieruſalem, in which City there ſtill remaine ten or more churches of Chriſtians, is alſo a Iacobite. Alſo the Cophty (which are the Chriſtians in Ægypt, for it is a name of their nation, rather then of their religion) doe the ſame, namely give the Sacrament of the Euchariſt to infants preſently after Baptiſme.

The like doe the Chriſtians tearmed Habaſſines, which are

the midland Æthiopians.

As alſo the Armenians, Chriſtians diſperſed for trade through the Turkiſh Empire, but inhabiting eſpecially Armenia the greater, and the leſſer, and Cylicia.

More might be quoted and are by Brerewood in thoſe his collections.

Now the reaſon why the Papiſts have quitted this practiſe (out of whoſe rubbiſh we drew our reformation, as being once involved in that lumpe & confuſion) ſeemes to me to appeare out of their Tridentine conſtitutions, Trid. Concil. ſec. 5. where it is affirmed; *Parvulos uſu rationis carentes nulla obligari neceſ-*

neceſsitate ad Sacramentalem Euchariſtiæ communionem, ſi quidem per Baptiſmi lavacrum regenerati, & Chriſto incorporati, adeptam ſuam Filiorum Dei gratiam, in illa ætate amittere non poſſunt. That children, vvhich vvant the uſe of reaſon, are by no neceſsity obliged to the Sacramentall communion of the Euchariſt; for as much as being regenerate by the laver of Baptiſme, and incorporated into Chriſt, in that age, they cannot looſe that ſtate of ſonneſhip already obtayned; ſo that grace being neceſſarily conferr'd to them, according to their opiniõ by baptiſme, which they cannot looſe if they would in that age, they thinke they need not the other till they come to be capable of

ſinning and falling away. Beſides the high & tranſcendent notion they have put upon the Lords Supper, by making it to be the very body and blood of Chriſt, may juſtly apologize for them that they make it not childrens play.

And even that differencing of thoſe two Sacraments by way of preferrence, ſtickes cloſe ſtill to our fingers, of which there are undoubted characters in the greateſt part of reformed Churches.

All this hath bene to ſhew, that if you will take primitive practiſe, and antiquity for your guide, that will lead you as well into the adminiſtring of the Supper

Supper to infants as Baptiſme, and if it fayle by your owne judgement in the one, you may very well ſuſpect it in the other; for my part, I ſee not why the Sacramẽt of the Supper ſhould be of a greater myſtery then the other, or the ceremony more ſignificant, or that the duty of examining ſhould need more the uſe of reaſon, then beleeving, repenting and confeſſing our ſinnes. And ſince it is as naturall & proper to infancy to be nouriſht, as to be borne, I ſee not but why they ſhould be as capable of the ceremony of their nouriſhmẽt, as of their birth, and ſo of one Sacrament as well as the other. You ſee how

how needfull it is to examine the reaſons, as well as the opinions of men, an immoderate veneration of antiquity hath well nigh undone the world, the Fathers with ſome farre fetcht Scripture alluſion or gloſſe, hath bene inabled to eſtabliſh ordinances of inſtitution, and inforce practiſe apparently very divers from reaſon, and Apoſtolicall preſident, and which ſince by conſequences have ſtuffed bookes with ſo many ridiculous diſputes in this point, as forſooth, whether the childe being wholly in the wombe, and no part appearing it may be baptized, or whether if any part appeare without, it may

may be baptized, eſpecially if it be the head, or the hand, or the foote, whether if it be borne with the after birth, or whether if it be a monſter, it may be baptized, with ſeverall of the like nature, which have miſerably tormented the Schoolemen, and are the births of ſuch a premiſſes, it being the nature of errour to be fertile, and if you graunt one fundamentall abſurdity, a thouſand will follow.

And ſo much for the firſt head I propounded in this argument of authority, namely upon what grounds the fathers that are alleaged, for the chief patrõs of infant Baptiſme, went.

The

The ſecond wherein I ſhall be breefe (for wee build not much upon this bottome) was, whether infant Baptiſme have enjoyed a quiet and peaceable poſſeſſion in the Church from the Apoſtles time downeward, till of late it was interrupted (as is affirmed) by certain unquiet ſpirits in the dayes of Luther.

Though no preſcription will lye good againſt God, yet I am of opinion, that if the poſſeſſion of infant Baptiſme hath bene very antient (which I doubt of) yet the injoyment hath not bene anciently ſo peaceable, as ſome would make us beleeve.

Let them who liſt or can confute

ſute Ludovicus Vives, who affirmes in cap. 27. lib. 1. de civitate Dei; *Neminem olim conſueviſſe baptizari niſi adulta ætate, & qui per ſe peteret baptiſmum, & intelligeret quid ſit baptizari.* None of old (by which it ſeemes hee meant very old) *vvere vvont to be baptized but in a full or grovvne age, and vvho deſired Baptiſme for themſelves, and underſtood vvhat it vvas to be baptized.* I find alſo Rupertus Tuitienſis in his 4. booke of divine offices cap. 14. quoted to have ſayd, *In former times the cuſtome of the primitive Churches vvas, that they adminiſtred not the Sacrament of regeneration, but onely at the feaſt of Eaſter & Pentecoſt, and all the children of the church, vvhich through-*

out

out the vvhole yeare, through the vvord vvere mooved, vvhen Easter came gave up their names, and vvere the followving dayes till Pentecoſt inſtructed in the rules of faith, rehearſed the ſame, and by their Baptiſme, and dying thus vvith Chriſt, roſe againe vvith him.

So the famous Eraſmus, as I find him quoted in his annotations upon the 5. of the Romanes, affirmes, *that baptizing of children vvas not in uſe in Pauls time.* And our Doctor Feild in his learned Treatiſe of the Church p. 729. affirmes, *that many very anciently, vvho vvere borne of Chriſtian parents, beſides thoſe vvho vvere converted from Paganiſme, put of their Baptiſme a long time,*

time, inſomuch as ſome vvere elected Biſhops, before they vvere baptized, as vve read (ſaith he) *of Ambroſe*; to proove which hee quotes Ruffinus lib. 2. cap. 11. But to come more particularly to a few antient and authentique proofes, with which I ſhall content my ſelf.

Hee that ſhall read Iuſtin Martyr, who lived about Anno 150. and is beleeved to have bene converted to Chriſt within 30. yeares after the Apoſtle Iohn, when it is credible alſo very many were living, who had bene frequent auditors of the Apoſtles, hee, I ſay, who ſhould conſider in ſecunda pro Chriſtianis Apologia, the de-

ſcription he makes of the manner of Chriſtian Baptiſme, would ſurely not pick out of it the Baptizing of Infants, as the moſt uſuall and ordinary practiſe of thoſe times; its worth the relating at large, being of ſo great Antiquity; *I will now tell you*, ſayes he, *how we dedicate our ſelves to God, being renewed by Chriſt, leaſt if we ſhould have paſt by this, we ſhould ſeeme to deale malignantly, and diſſemblingly in this diſcourſe; who ever have bene perſwaded, & have beleeved that thoſe things are true, which are delivered and ſpoken by us, and have ingaged themſelves to live accordingly, they are taught to pray with faſting, and to beg of God the remiſſion of all their*

paſt

paſt ſinnes, vvee alſo praying and faſting vvith them, then they are brought to us, vvhere there is vvater, and in the ſame manner of regeneration, vvith vvhich vvee are regenerated, they are regenerated; for in the name of our Lord God the parent of all things, and of our Saviour Ieſus Chriſt and of the holy Spirit, they are then vvaſht vvith vvater. Nor is it any prejudice to this teſtimony (by which as by way of Apologie, the regular and ordinary way of Baptiſme is declared) that I find him quoted by ſome as owning infants Baptiſme, for as much as they ſay in a treatiſe which goes under his name (which whether it be his or no is doubted by all men,

and particularly by Bellarmine himſelf, who yet is willing enough to make uſe of it, and therefore not of that authority as the quotation I bring) hee gives a knite of infant Baptiſme by conſidering in a word or two the conditiõ of thoſe children, who dye baptized, and of them who dye unbaptized, ſince it is not my part here to proove that infant Baptiſme, as well as many other unwarrantable practiſes, crept not in betimes, but to ſhew by ſtory, what was the moſt uſuall and authenticke practiſe of the adminiſtration of this ordinance, or what was the opinion and judgement of the moſt antient

and

and learned men about it.

The next authority I ſhall bring is of Nazianzen, another Greeke Father, a man of great eſteeme & authority, he plainly councells, *that Baptiſme ſhould be differred, Donec pueri de fide ſua aliquid poſſint reſpondere; till children ſhould be able to anſwer ſomething of their faith, and therefore councells to deferre Baptiſme at leaſt till the third yeare of their age.* Wherein although hee made haſt, not being altogether perhaps free from the ſuperſtition of the daunger of dying without Baptiſme, which crept in betimes, yet overcome by the truth and the reaſon of the ordinance, hee judged it fit to de-

ferre it till ſuch time as they were capable of having & manifeſting actuall faith. This famous authority of a man ſo great and learned, Bellarmine anſwers onely thus, *That other Fathers were of another minde, and that the commodity is very little, but the daunger* (to wit, according to his opinion of the neceſſity of Baptiſme to ſalvation) *is very great.*

The next and laſt authority I ſhall bring, ſhall be that of Tertulliã, who flouriſhed about 203. yeares after Chriſt, the moſt famous of the Latin Fathers, of him Hierom in an epiſtle of the Chriſtian writers, affirmes, *that nothing was more learned,*

ned, or acute, a man of that authority, with the famous and antient Cyprian, *that hee called him his maſter*, and as Hierome affirmes of him, *hee never paſt a day vvithout the reading of Tertullian.*

This Tertullian in a treatiſe that hee hath of Baptiſme towards the end, hath theſe expreſſions; firſt in the generall, *Baptiſmum non temerè credendum eſſe, ſciant quorum officium eſt. That Baptiſme is not ſlightly or raſhly to be committed to any, let them knovv vvhoſe duty it concernes. To give to every one that aſketh belongs to almes; rather conſider this, Give not that vvhich is holy to dogs, nor caſt your pearles to ſvvyne. And lay hands ſud-*

dainly on no man, leaſt you partake of their ſinnes; then hee apologizeth why the Eunuch & Paul were ſo ſoone baptized, & then goes on; *Itaque pro cujuſque perſonæ conditione, ac diſpoſitione, etiam ætate cunctatio baptiſmi utilior eſt, præcipue tamen circa parvulos. Therefore in regard of the condition and diſpoſition of each perſon, the differring of Baptiſme is more proffitable, eſpecially for young children*; *for vvhat neceſsity is it*, ſayth hee, *for the vvitneſſes to expoſe themſelves to daunger*, &c. *It is true the Lord ſaith, do not forbid them to come to me, let them come therefore vvhen they grovv older, vvhen they learne, vvhen they are taught vvhy they come: Fiant Chriſtiani quum Chriſtum*

ſium noſſe potuerint; Let them be made Chriſtians vvhen they can knovv Chriſt. Then he tells them, *They deale more vvarily in ſecular things, that divine thinges are given, vvhere they vvould not betruſt earthly.* And laſtly concludes, *that they vvho underſtand the vveight of Baptiſme, vvill rather feare the attaining then the differring of it:* adding that, *Fides integra ſecura eſt de ſalute; An intier faith is ſecure of ſalvation.* Thus the excellent & antient Tertullian.

Nor can that ſtand to any purpoſe, which ſome (who are loath to have ſo great and antient an authority againſt them in the point of infãt Baptiſme) alleage, that parhaps Tertul-

lian ſpeakes here of the Baptiſme onely of thoſe infants, whoſe parents were unbeleevers, becauſe hee ſpeakes of the daunger of the witneſſes, or ſuerties, for where the parents are Chriſtians, there the witneſſes ſeeme not to be expoſed to that daunger? To which I anſwer, that the witneſſes were not freed from daũger, though the parents were Chriſtians, for though the parents may help with the witneſſes, to the education of the child, yet they cannot ſecure themſelves nor others, that they ſhall ſtand to that covenant which is made for them.

Beſides the reaſon of his aſſertion

ſertiõ againſt infant Baptiſme, runnes upon principles common to all infants, of what ever parents they be borne, for hee would have none come, till they be capable of learning, & being taught why they come; hee would have none declar'd Chriſtians by that ceremony, till they can know Chriſt, and concludes that hee would not have divine myſteries be truſted with infants, whom wee would judge it improper & uncomely to be truſt with earthly and ſecular affaires.

I ſhall content my ſelf with what hath bene ſaid already to this head, having neither the deſire, nor the commodity to make

make a large and generall ſearch; beſides that a few of the moſt authentique, & moſt antient writers after the Scriptures, ought to be of more authority then many hundreds (if there could ſo many be found) of latter times, it being my undertaking to proove that moſt antiently, beginning with Chriſt and the Apoſtles times the ſubjects of Baptiſme, were perſons profeſſing faith and repentance, not infants, and that the moſt authentique and primitive Fathers were of this minde and judgement.

We have done therefore with this head, wherein if the moſt authentique & antient authority

rity be ours, and the reſt neceſſitated to their opiniõs by falſe premiſes and principles by no meanes to be received, or allowed, and which alſo as rationally produce other cõſequences, which in theſe times men are loath to admit of; no men I hope will blame us for our preſent beleefe, concerning the ſubject of Baptiſme, nor object hereafter as an argumẽt againſt us, the authority of the fathers.

CHAP. XVI.

In which is handled, whether Baptiſme be to be repeated; but more eſpecially, whether ſuch as were baptized in infancy, ſhould be accounted baptized, or are to have that ordinance adminiſtred to them.

HAving givẽ the due bounds to the ordinance of Baptiſme,

tiſme, in reſpect of the ſubject of it, and ſayd what I judged cõvenient to that purpoſe, there is a very conſiderable queſtion yet remaining, and which cannot be left out in this diſcourſe, and that is, If infants ought not to be baptized, whether ſuch as were baptized in infacy ſhould be baptized againe?

Wherein firſt will come to be conſidered, whether Baptiſme be to be repeated or no?

I anſwer, there have bene ſome of that opinion, as Mercion and his followers, who had their firſt, ſecond and third baptiſme: Alſo a religion called the Hemerobaptiſtæ, that is, the every day baptizers, that avowed,

avowed, becauſe wee ſinned every day, therefore wee ſhould be every day baptized; and practiſed accordingly.

Secondly according to the received opinion, that I conceave it is not to be repeated.

Firſt becauſe the covenant of grace is but once made, and ſtruck with every man; & this is the ſeale of the Covenant, it is the Sacrament of regeneration, initiation and incorporation; but theſe things are not capable of being reiterated, therefore the ſeale and ſigne thereof ſhould not be, to this agrees that place Heb. 6. 4. 5. 6. *For it is impoſſible for thoſe who*

vvere

vvere once inlightned, and have taſted of the heavenly gift, and vvere made partakers of the holy Ghoſt, and have taſted the good vvord of God, & the powers of the vvorld to come, if they ſhall fall avvay, to renevv them againe to repentance, &c.

The Apoſtle ſpeakes not here of theft, perjury, adultery, or any ſinne in particular, but of an intire revolting and falling away; when a ſinner offends not God in any particular, but renounces wholly to his grace, bids him adieu for ever; Now he falls thus, who revolts from the word of God, who extinguiſheth the light of it, & who deprives himſelf of the taſt of the heavenly gift, and quits the com-

communion of the ſpirit, in the participatiõ of its grace, which cannot be without the ſinne againſt the holy Ghoſt, and a totall falling from God: Now *it is impoſsible*, ſayes hee, *thoſe ſhould be renevved by repentance*, having ſinned againſt the holy Ghoſt, they have a heart that cannot repent; now they having broken covenant with God in the higheſt manner, and being uncapable of repentance, which is to precede Baptiſme, they are incapable of Baptiſme; for others though they ſinne, the ſame covenant, repentance, & Baptiſme ſtands good for ever.

Secondly becauſe the ſignification, the fruit & uſe of Bap-

tiſme, is not for a moment, or reſpecting the time paſt onely, but reſpects the future alſo, and the whole life of the baptized perſon, as appeares Rom. 6.2. So as the Baptiſme of repentance once receaved for remiſſion of ſinnes, remaynes as a pledge by us of the covenant of God, and that perpetuall waſhing which we have by the blood of Chriſt, Marke 14. *Iohn did baptize in the vvildernes, and preach the baptiſme of repentance for the remiſsion of ſinnes*; which is to be often thought of, for the full aſſurance of our pardõ, for that promiſe is of perpetuall uſe and influence, *He that beleeveth and is baptized, ſhall be ſaved*; and Gal. 3.27.

3. 27. *As many as have bene baptized into Chriſt, have put on Chriſt.*

But thirdly the greateſt reaſon why Baptiſme is not to be repeated, is becauſe neither in precept or example wee find it repeated, which is the word of our inſtitutiõ. But on the other ſide, *There is one Lord, one faith, one Baptiſme*, which is one, *Unitate uſus legitimi*, in the unity of the lawfull uſe, as well as in other reſpects; ſo as there is no thought of leaving Chriſt, as if there were to be exſpected a new regeneration, and a new Baptiſme: The Fathers alſo were of this opinion, Tertull. lib. de Baptiſ. *Semel lavacrum inimus, ſemel dilicta diluuntur*. So Cyprian.

prian. lib. 2. Epiſt. 3. *Baptiſma ſemel ſumitur, nec rurſus iteratur. Baptiſme is once received, nor is it repeated againe.*

The queſtion then will be, what ſhall become of thoſe that have bene baptized into a falſe name by heritickes that erre about the Trinity, as the Arrians, Marcionites, &c.?

The receaved anſwer is that they are to be baptized aright, with the baptiſme of Chriſt, & in ſuch caſes, Baptiſme is not to be ſaid to be repeated, the former being no baptiſme or a nullity, and this according to the decree of the Counſell of Nice cap. 19. as Bucan quotes it p. 635. The like decree alſo hath

hath a Counſell of Carthage, *Ii ſunt baptizandi, de quibus incertum eſt, an fuerint baptizati necne, Concil. Carth. 50. cap. 6.* They are to be baptized, of whom it is uncertain whether they were baptized or no. The like alſo ſaith Cyprian in his epiſtle 71. ad Quintum fratrem. Here was ſome difference in opinions, Cyprian and his Biſhops were of opinion that Baptiſme in an heretick church was null, and therefore thoſe who came to them were baptized, as ſuppoſing that vayne and nothing: others have thought that thoſe onely were to be baptized againe, who had bene formerly baptized by ſuch a church and

in ſuch a manner as the eſſentialls of Baptiſme were wanting, ſo the Arrians baptized, which rendred that ordinance vayne and null.

The ſame may be affirmed more fully of infant Baptiſme, that it is null and nothing, and therefore that the partie ſo ſuppoſed to be baptized, is indeed ſtill unbaptized, and therefore ought to be baptized according to the inſtitution of Chriſt, which Baptiſme, when he hath once receav'd, he cã in no way (as is before ſhewed) be ſayd to be rebaptiz'd; for thoſe thinges which cannot be ſhewen done, no reaſon allowes that they ſhould ſeeme to be reïterated.

To

To proceed therefore, The Sacraments in generall,& particularly Baptiſme, is that by which wee pledge our ſelves to God, or in which a formall covenant is made, in which wee promiſe obedience, and God protection & defence to be our God,and therefore 1.Pet.3.21. it is ſtil'd a ſtipulation,or covenanting; alſo the word *Sacrament*,is from *ſacring*,making holy, dedicating, or initiating, as *juramentum*,an oath, is *à jurando*, from ſwearing.

In the civill law it ſignified an oath, *Sacramenti præſtatio, & recuſatio*, the taking or refuſing an oath: The word *Sacrament* alſo is taken for a myſtery, for

the viſible ſigne of an inviſible grace. In a word Baptiſme ſeemes to be nothing elſe, but the ceremony of a myſticall & ſpirituall marriage, for it is a dedication, a covenant, and a myſtery; and as in marriage beſides the words, there hath bene uſually ſome ceremonious ſigne, as the giving of a ring, or money, or a kiſſe, or the taking by the hand, ſo here, &c.

To examine this therefore by that ſimilitude and reſemblance, that which is the firſt and principall ingredient into marriage, is conſent, *Nam nuptias non concubitus, ſed conſenſus facit*; *Not the bed, but conſent makes marriage*; for otherwayes that joyning,

joyning, which is fornication, or adultery, would be marriage: This ſtands by vertue of the firſt inſtitution, *A man ſhall leave his father and his mother, and cleave to his wife*, Ge. 2. 24. How? By covenant and conſent.

This is ſo eſſentiall an ingredient, as Beza calls it the formall cauſe of marriage, others the efficient cauſe; therefore the lawyers ſay, *Solus conſenſus matrimonium facit*; *Onely conſent makes the marriage*. But then this conſent muſt be expreſt outwardly, *Niſi quatenus conſentiunt, & conſenſum ſuum exterius exprimunt*; becauſe the covenant & contract is externall.

But then laſtly and eſpecial-

ly, it muſt be the proper conſent of the parties married, for the conſent of the parents, who have ſome & the greateſt power beſides, cannot doe it; hence an error of the perſon, makes the marriage alſo null and invalid, as if I marry one, & another be put in the place, by the ſame reaſon, if one of the parties be mad conſtantly, becauſe they cannot conſent, becauſe that ſuppoſes not the conſent of the marryers, ſo as here is a formall or efficient fayle in reſpect of the conſent, and a materiall fayle in reſpect of the perſons married, which is as it were the ſubject matter of marriage.

Let

Let us ſee what help this ſimilitude will give us to the notion of infant Baptiſme.

Firſt the great buſines of marriage is conſent of the parties married, this is the efficient or formall cauſe of it, ſo in our myſticall marriage, Baptiſme, the covenant ſtruck betweene God and us, implyes eſpecially the conſent of parties; But by infant Baptiſme the infant is not bound, for hee conſented not; againe conſent muſt be expreſt, but the child wantes the juſt ripeneſſe and formation of organs inward and outward for ſuch expreſſions, that cannot be, neither hee cannot will it, becauſe he cannot underſtand it,

it, nor can hee expreſſe that which within he hath not.

But may not my friends doe it for me?

Perſonall conſent is required to carnall marriage, whē much depends upō the parents, much more to this myſticall; therefore as a mad man cannot conſent nor expreſſe it, for the trouble & diſtemper of his underſtanding, ſo nor an infant for the want of the uſe of it; and for parents, and Godfathers & Godmothers, as they call them, they provooke to duty, incite, and incourage, and teach; but as the covenant is made with us, ſo it muſt be made by us: A child may lawfully marry himſelf

ſelf to Chriſt, without the conſent of his parents, which in the other marriage hee cannot doe; here is therefore no covenant, no bond, becauſe no conſent on one party, founded on a preſent impoſſibility, *for a covenant is betweene two conſenting parties.*

It is not therefore the dipping of the child in water, gives baptiſme, no more then the bedd gives marriage, where conſent is wanting.

Here you ſee then a fayle of the great matter in the buſines of the covenant, namely the formall, or as ſome will have it the efficient cauſe; you will find a great fayle alſo in the ſubject

ſubject matter, for here is an error of the perſon; Chriſt looks for a beleever, he makes his covenant in Baptiſme onely with ſuch, the inſtitution is terminated upon them; but here is a poore infant as uncapable for the preſent of beleeving and repenting, as a mad man is of reaſoning, which yet hee may have in the habit, & therefore of covenanting & conſenting, which is a fruit of that faith; and therefore as a marriage made with a man mad, were null, ſo were it much more a madnes to bring to Baptiſme ſuch an one; and ſee whether it may not be thought to hold of the ſame diſtemper, to offer a child

child to that ſacred fountaine, that in the matter of reaſoning and covenanting can doe no more then a mad man: Yee ſee therefore the great and eſſentiall fayle of ſuch a Baptiſme, ſo eſſentiall as it makes it a nullity, as the like in marriage renders it null and voyd.

Now then to goe on, if there be no bond, no covenant in this infant Baptiſme, no obligation, which is the mayne of it, then there is no ſealing, for a ſeale ſerves but to ratify & confirme a bond and covenant. Againe, as there is no bond, nor ſealing, ſo there is no exhibition, or conveyance of any thing from Chriſt, for there are no pipes to receive

receive it, that is, as an ordinance, there is no reaſon in the uſe of it, no faith, no ſence; you may ſpeake aloude, and ſay, this ſignifies the death of Chriſt, & this his reſurrection, by this you are buried and mortified, and by this quickned; but the child is aſleepe, or dead, or as good; here is no receptive faculty, proportionable to the ordinance, in the manner of conveighing it.

When Chriſt will ſpeake in an inviſible, ſecret, unknowne and unconceavable way, hee doth it without the help of an outward & viſible ordinance; when Iohn was ſanctified in the wombe, hee needed no word or

ſigne

ſigne to conveigh it to him; but here, if Chriſt conveighes not himſelf Sacramẽtally by words & ſignes, and repreſentations, hee conveyes not himſelf at all by vertue of the Sacrament. So that as there was a fayle in the forme of contract, or covenant, and in the ſubject matter of this ordinance, there is an error of the perſon, ſo alſo in the ends of this Sacrament on Chriſts part, of which you have heard, namely, ſealing up to us our union with Chriſt, and every good thing, and exhibiting & conveighing himſelf to us, in the uſe of this ordinance; and for us who by this meanes ſhould forme a formall cõtract

with God, and ſhould give a teſtimony of our piety and obedience to God, Iohn 4. 1. And ſecondly ſhould diſtinguiſh our ſelves by this badge, or charracter of our profeſſion, from the prophanes of the world, with ſome more of that kind, we are capable of doing nothing, in a buſines ſo active, no more then of receiving, ſo as upon the whole matter, & as the ſumme of this diſcourſe Infant Baptiſme is a nullity, as much as the marrying of infants, or the ordination of infants, which latter in ſome parts of the world is alſo in uſe, which all men will judge a nullity; the ordinance hath bene profaned to ſuch,

such, out of a well meaning ignorance, and hee that will partake of that great ordinance, as it is our duty and priviledges, must knowingly & beleevingly be baptized in the name of the Lord Iesus; which ordinance, when wee have once received aright, it is, as I said in the beginning, not to be repeated.

If any man shall say, that consent afterwards may make up the defect, and that there be many things which were ill done, which yet stand good when they are done? I answer, There may be many great fayles in an action, which may not make it null or nothing; as

for one to marry one of another religion, or without ſome due conſents, makes it an ill or an unlawfull marriage, but it doth not make it no marriage; but thoſe eſſentiall fayles, which may be ſaid to nullify it, can never be repaired by any act afterwards; now ſuch are the fayles of infant Baptiſme, as I have prooved, ſuch as enter into the very eſſence of it, namely the formall and materiall cauſes, ſo as if you aſke what I lay to the charge of infant Baptiſme, I ſay that it is nothing, as the Scripture ſaith that an Idole is nothing, not but that there is a great deale of buſines made of it, as if it were ſome-

thing,

thing, which all can contribute or conferre nothing to the essence or being of it, so as he that will affirme that after consent may make that pretended Baptisme reall & true, must proove first that it hath not failed in its essentialls, which I have already prooved Baptisme to have done. To conclude, a man may receive many wounds, and be miserably disfigured, loose many members or parts, and yet remayne a man, but let out the rationall soule, which is his forme, but by the prick of a pin, and that which remaynes is no more a man, but a carcasse, because the cõstitutive essentiall, which is his forme, is gone, and

it muſt be an Almighty power that muſt give him his being, and denomination of a man againe; of what act ſoever yee may juſtly ſay this is a nullity, that no after act can repaire to give it a being, it may now take upõ it ſuch a being as that pretended to; but to that it can give no being.

But ſecondly, to urge the former objection a little farther, you will ſay perhaps, That that which is given, cannot be ungiven, but to Infants Baptiſme is given already. I anſwer, It is true that which is given cannot be ſayd to be ungiven, but to Infants the Sacrament of Baptiſme is not given, but one-

ly a certain externall waſhing, with certain externall rites & ceremonies: And the patrons of infant Baptiſme, I hope, will pardon me, if what Chamier affirme of Baptiſme, not given by a right Miniſter; I with much more equity and reaſon affirme here, that it is not a Sacrament, but a raſhe mockery or deceaving, by no meanes to be indur'd in the Church, *Temerariam ludificationem nullo modo tolerandam in Eccleſia. Tom. 4. Panſtratiæ lib. 5. cap. 14. ſ. 8.* The Imperiall Conſtitutions carry, *Vt ea quæ contra leges fiunt non ſolum inutilia, ſed etiam pro infectis habenda ſunt*; That thoſe things which are done againſt law, are

not onely unprofitable, but are to be accounted for not done, which rule they ſay is to be underſtood of thoſe things where the cauſe of the prohibition is perpetuall, as for example, *Ne filius contrahat cum matre*, the ſon ſhould not contract with his mother; now the perpetuall cauſe of prohibition is the ſtanding law of God, not changed by God himſelf, and in which God himſelf hath not diſpenced, as is urged by a late & learned Author. So as that which contradicts the ſtanding rules of God, in the determination & regulating of his ordinances (as Baptiſme given to infants hath largely bene prooved to do)

muſt

muſt by no meanes be accounted an adminiſtration or giving of that ordinance, but as before, a raſh and unadviſed mockery of it, or playing with it.

In the third place you may poſſibly object, That Baptiſme requires for the ſubject a true beleever, ſuppoſe an hypocrite profeſſe faith, and ſubmit himſelf to the ordinance, will not here be by the ſame reaſõ cauſe of Baptiſme, the former being alſo a nullity in reſpect of the true intent of Baptiſme. Anſw. How farre ſuch a caſe may require another Baptiſme, I ſhall not need to determine, if it ſhould, that makes nothing againſt the other, but that that

doth alſo and more. But here I ſhall put a cleare diſtinction, and help my ſelf by the former ſimilitude of marriage. There be ſome eſſentiall fayles, as I told you, that make marriage a nullity, no ſubſequent act can releeve that, as to give it the denomination of a being then, when it was a nullity; as for example, conſent afterwards cannot make the no conſent of infants to be a marriage, but it gives forme or being to a marriage, when the conſent is given, the like is true of Baptiſme.

But in marriage betweene perſons of yeares, there may be a formall marriage with an hypocriticall conſent, a man may pro-

profeſſe faith in marriage to ſuch a woman, but may intend onely to gayne her eſtate by that pretence & leave her; now the great ingredient unto conſent, ſhould be truth and reallity, but the fayle of that ſhall by no meanes nullify the marriage, he ſhall be ever bound to the duty of a huſband, though hee ſhould profeſſe to have diſſembled his conſent, nor ſhall there be any need of a new marriage, or expreſſing of conſent to tye him to it, which the former doth ſufficiently, what ever his intents were. Becauſe that to the reaſon and being of marriage, there is nothing requiſite, but that there be a due exter-

externall performing of the eſſentialls of it. The like may be avowed of Baptiſme, if a man repenting and confeſſing his ſinnes, beleeving and profeſſing ſubjection, be baptized according to the right forme and ceremony of Baptiſme, I ſee not the ground of repetition, whatever the internall fayles may ſeeme to be either of true righteouſnes on mans part, or of preſent influence on Gods part, which are deſireable to the happy being of Baptiſme, elſe ſo often as men find not that preſent influence on Gods part, which to him is free, or doubt of their former ſtate and condition, ſo often there

there muſt be a repetition of Baptiſme, which I ſee no groūd for; the ordinance which is an externall ceremony, having all its externall eſſentialls to the true being of that ordinance; and as the remayning forme produces its effect, when the impediment is taken away, as for example, heavines in a ſtoane carryes it downe, when the impediment is taken away the hand that held it up, ſo Baptiſme externally rightly adminiſtred, may attayne his end, when God takes away the impediment.

The like may be ſaid of ordination, or admiſſion into church fellowſhip, which cannot

not be called a nullity, though the perſons ſhould proove hypocrites or unholy, as appeares by this, that ſuch perſons are capable of excommunication, which implyes them members, and the ordinance duly administred, notwithſtanding that there may be great internall fayles, but would be certainly a nullity, if ſuch admiſſion or ordination were in infancy, in ſleepe, or in the time of madneſſe, as I ſaid before; But what ever the caſe of the Baptiſme of hypocrites may proove (of which notwithſtanding I have told you my opinion) it makes not much to this queſtion, for if it proove not a nullity, it is be-

cauſe

cauſe they fayle not in the eſſentialls, if they ſhould require Baptiſme a new, then Baptiſme in infacy much more, in whom it is moſt cleare the fayles of Baptiſme were eſſentiall.

And it is not my part ſo much to proove, that there are no other cauſes of repeating of Baptiſme, as that in this there is cauſe full and ſufficient, to give them a true reall Baptiſme, whoſe pretended Baptiſme, in reſpect of its eſſentiall fayles, prooves voide and nothing.

CHAP.

CHAP. XVII.

In which is conſidered the time and ranke that Baptiſme is to hold in the order of Ordinances.

THere are but two thinges, which I ſhall farther conſider, upon this ſubject, the one is the time & order of Baptiſme, the other is the Miniſter of Baptiſme.

That there is an order in all the worſhip of the New Teſtament, no man will deny that hath learn't with Paul, *to joy in beholding the order and faith of the Saints*, Col. 2.5. and none will acknowledge this more then they, who deny themſelves of ſome very conſiderable ordinances, for want of comeing to them in the right order, as the Lords

Lords ſupper for wãt of church fellowſhip: Every thing is ſeaſonable and bewtifull in its time, out of which it is diſorderly and evill, to find the order & time of Baptiſme, will I conceive be the eaſieſt thing in all this inquiry, whether you conſider Scripture rule, Scripture example, or example of the primitive Church, and indeed of all that ever was, or the reaſon of the thing.

For Scripture rule ye have, *Teach all nations, and baptize them*, Mat. 28. 19. make diſciples and baptize. Marke 16. 16. *Hee that beleeveth and is baptized, ſhall be ſaved.* You ſee here the ranke of Baptiſme immediately after

teaching, after beleeving, it holds the firſt place of ordinances properly Chriſtian; ye may ſee it againe in the rule in Peters preaching, *Repent and be baptized*, Acts 2.38. which was inſtantly put in practiſe, which is our ſecond head of proofe, namely Scripture example, for *they that gladly received his vvord, vvere preſently baptized, to the number of three thouſand*, ver. 41. after which *they continued conſtantly in the liturgicall vvorkes of the Apoſtles doctrine, and breaking bread, & in prayer*, ver. 42. In the example of the Eunuch you have the ſame, aſſoone as ever Ieſus was preached, and hee diſcovered water, *vvhat hinders me*, ſaith he,

to

to be baptized? nothing, ſaith Philip, if thou haſt faith, ſo he was inſtantly baptized, Acts 8.38. The like ye have of Cornelius, who upon the firſt preaching of Chriſt, before the aſſembly was diſſolved, was baptized he and his, Acts 10. 48. The like you have of the Iaylor Act. 16. to whom *at midnight* (being aſtoniſhed by a miraculous action) *the vvord vvas preacht, and to all in his houſe, and he and all his beleeving, vvere forthvvith all of them baptized.* Here was no loſſe of time, and for the order, it was after faith, and before any other adminiſtration; more examples might be brought of this kind, out of which that

which I conclude is, the order and time of Baptiſme, namely the next ordinance to beleeving, not but that I would have fit time allowed for the tryall of faith, wherein to be ſure the Apoſtles were not negligent of their duty.

For the primitive times wee can have no better inſtances then what we heare of the Catechuminy, who were excluded not onely from the Euchariſt, but from the very ſight thereof; and therefore after the word, *Sancta Sanctis*, they went out, not becauſe they were without faith, for there were two ſorts, *audientes, & competentes, or electi*, the firſt were beginners,

ners, which heard ſermons, & had a deſire to Chriſt, the other were ſuch as deſired Baptiſme, and had given up their names for it, as Auſtin mentions in libro de cura pro mortui cap. 12. and others alſo.

Now theſe were ſuppoſed to have faith, and wayted onely a fit time for the adminiſtration of Baptiſme, during which time they were farre enough from being admitted to the Lords Supper, though beleevers judged, but on the other ſide, aſſoone as ever they were baptized, they had Baptiſme, confirmation, or laying on of hands, and the Lords Supper on the ſame day.

And of this the Fathers give a reaſon. *In all reſpects the order of the myſtery is kept, that firſt by remiſsion of ſinnes a medicine be prepared for their wounds, and then the nouriſhment of the heavenly table be added.* Ambroſe &c. And as this was obſerved ſtrickly to the catechuminy, ſo every body will grant me that to infant Baptiſme, this order is ſurely maintayned.

If you paſſe from precept & example of all times to reaſon, there you will find that what ever makes for the not repeating of Baptiſme in the ordinary uſe of it, makes alſo for this as fully or more that it ſhould be the firſt.

For

For firſt, if it be not to be repeated, becauſe this is the ſeale of initiation, regeneration, and incorporatiõ, then by the ſame reaſon this muſt be firſt, as initiation, admiſſion, incorporation, and regeneration, are the firſt internall acts in us, & upon us, by which we are made Chriſtians.

Secondly if the ſignification and uſe of Baptiſme be for ever, and of conſtant & perpetuall uſe, then this ordinance is to lye as the bottome ſtone in the building of ordinances, which is to have a durable and conſtant influence into the whole edifice.

Or thirdly if this be not to

be repeated, becauſe neither in precept nor example you find it ſo, then muſt this be the firſt, becauſe in precept & example you find it ſo, and never otherwiſe, or if the ends of Baptiſme on our parts (not to mention further thoſe on Chriſts) be, that there ſhould be a formall externall contract paſt with God, by which wee are viſibly handfaſted in this myſticall marriage, or ſecondly to diſtinguiſh our ſelves by this badge and charracter of our profeſſiō from the evill world, which we renounce with all its works, then certainly this peece is to be firſt adminiſtred before we goe further, and the Sacrament of

of our ſpirituall life and birth, is to be given before that of our nouriſhment and growth: In a word Baptiſme hath bene called of old, & not without reaſon, *Sacramentorum janua*; and is for all theſe conſiderations, which are as many as can concurre to any one thing, to keep that name & nature ſtill, which is to be the firſt and primitive Sacrament, in which a converted perſon, man or woman, is to communicate. Now thē if the timeing and order of inſtituted worſhip be any thing, as it is of great moment, a great part of it lying in nothing elſe, but the right and orderly adminiſtration of ceremonies, and if the

Scripture rule and example be any thing, which is all we have to ſhew for any practiſe, then Baptiſme is to be the firſt Sacrament after beleeving.

Beſides the reaſon of the thing, that which makes it unlawfull to baptize before teaching is, becauſe the Scripture hath rankt it otherwiſe, that ſayes, teach and baptize, not baptize and teach, as the Papiſts and others doe; the ſame reaſon will hold for the giving it its preference in time to any other ordinance, becauſe it is rankt immediately after teaching, & before any other thing, againe you have the fulleſt concurrence of all example & reaſon

ſon alſo, for the timeing and ranking of this ordinance, as for any thing can be thought.

To what hath bene ſaid in this laſte point, I ſhall onely ad by way of caution, with which I conclude it, that when I give Baptiſme the firſt place in the ranke of ordinances, after beleeving, I intend not ſuch expreſſions to the prejudice of church-fellowſhip, which I conceave is properly the ſtate for inſtituted ordinances, and the ſubject of them, as will more fully appeare by what will be ſayd in the following chapter.

CHAP.

CHAP. XVIII.

Wherein by way of concluſion, is treated of the Miniſter of Baptiſme, and ſhewed where that power reſts, which is to conveigh to us that bleſſed Ordinance, which hath bene all this while the ſubject of our diſcourſe.

WE have found out the ſubject of Baptiſme to be a beleever onely, (that is) one profeſſing faith in Chriſt, and ſubjection to his ordinances; upon which conſideration wee have found cauſe to reject the Baptiſme of infants as a vanity of mens invention, and our owne received then, as voyde & null; we have alſo found in the order of Sacraments Baptiſme to be the firſt; the next thing we are to ſpeake of is the Miniſter of this Sacrament, that wee may know

know whence, and how to receive it. And here to omit many things which might be conſidered under this head more generally, & alſo not to trouble our ſelves with the handling of this controverſy, as it is ſtated betweene us and the Papiſts, who putting a more ſimple and abſolute neceſſity upon this ordinance then is its due, expoſe it in caſe of ſuch neceſſity, to the adminiſtration of all ſorts of people, of what condition or ſex ſoever they be, wee ſhall onely take thoſe two things for graunted, or at leaſt deny them not; firſt, That the errour of the Miniſter doth not enter the eſſence of Baptiſme, nor is of thoſe

thoſe things that can deſtroy it, and make it null: And ſecondly that by the opinion of antiquity, and learned men, there were certain neceſſitous & extraordinary caſes, wherein others might be uſed for Baptiſme, then ſuch as were the ordinary Miniſters of it.

But now becauſe it is one thing to be, and another thing to be rightly, or well, in relation to our ſelves, and the ordinary and orderly adminiſtration of Baptiſme, we ſhall conſider whether Baptiſme be a thing of publick or private cogniſance, and to what predicament it belongs, and whether it pretends, which will be the bounds

bounds of this diſcourſe, and ſhew us whence it is to be fetcht and derived.

That it is a thing of publicke cogniſance, appeares to me both by the primitive commiſſion, and primitive practiſe, the commiſſion lyes Matt. 28. 19. *Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Sonne, and of the holy Ghoſt.*

In the 18. verſe Chriſt tells his Diſciples, that *all power is given to him in heaven & earth*, theſe were his letters patents, by which hee ſhewed hee did nothing without power and good warrant; now he goes into heaven as into one part of his kingdome,

dome, which was quiet and at peace, and ſitting there at the right hand of his Father, gives an Apoſtolicall commiſſion for all the earth, ſo Marke 16.15. *Go into the vvhole vvorld, preach the Goſpell to every creature*; here hee oppoſes the whole earth to the bounds and limits of Iudea (by which the Prophets of old were bounded in their adminiſtrations) *That*, he had by an hereditary right, hee ſent therefore to them, firſt with this caveat, that they ſhould not *go into the vvay of the Gentiles, nor enter into any city of the Samaritans*, Matth. 10.5. But now by his death & reſurrection, having acquired a right of reigning over all men,

men, he gives a commiſſion for all the world, this is Apoſtolicall, for hee bids them go forth into all the world, which is properly the word of Apoſtolicall commiſſion, whoſe dioceſſe had no bounds, and if not here, where can any Apoſtolicall commiſſion be found? And he tells them their great workes, which was to preach and baptize, for although Paul ſayes 1. Cor. 1.17. *that hee was ſent by Chriſt not to baptize, but to preach the Goſpell*, that muſt be underſtood with a limitation, that he was not ſent eſpecially to baptize, becauſe the adminiſtration of the Sacraments, which are the appendixes and ſeales,

though it need as much power, yet a leſſe gift then the preaching of the word.

And behold I am with you to the end of the world. Here is a word of great incouragemẽt & comfort, Chriſt had told them before, hee was Lord of heaven & earth; he ſends them to manage a great worke, but ſayes hee I will be with you, that is, who ever is publikely deputed for ſuch a ſervice, as they need more eſpeciall aſſiſtãce, ſo they ſhall have it, and here he makes a playne difference betweene the makers of Diſciples, & Diſciples to be made; *Hee will be with them eſpecially as they need it moſt, to whom the charge of teach-*

ing and baptizing is deputed; for the Apoſtles were not to continue alwayes, as the world was to be gone through but once, and inſtitutions to be ſet up but once, but a publike power was ſtill left, which ſucceeded this Apoſtolicall, which in the next place we come to conſider of, that ſo finding where the commiſſion reſts, wee may addreſſe our ſelves thither for ordinances, and expect the bleſſing of Chriſts being with it unto the end of the world, for this is a ſtate continuing to the end of the world, to the change of all things.

Now this clearly is the Church, which is the ſubject

of Ecclesiasticall policy and power, as the common-wealth is of civill power, so as Ecclesiasticall and Church power, is essentially and primarily in the Church as in the subject, Mat. 16. ver. 18. 19. *And I say unto thee that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevaile against it: And I will give unto thee the keyes of the kingdome of heaven, &c.* So as though the use of the keyes be divers, according to the variety of callings, and conditions in the Church, yet the power of the keyes originally and primarily is given to the Church, for Peter here beares but the person of the Church,

as

as in other places in which hee anſwers for others, and Chriſt alſo ſpeakes to him as adreſſing himſelf to the Church by him. This is a thing ſo commonly avowed and defended by Proteſtãts againſt Papiſts, as I ſhall not need here to proove it. Alſo that other knowne place of Matth. 18. 17. *Tell the Church*, where both Church ſtate, and Church power are clearely ſpokẽ of: Now where the power of admitting, receaving and caſting out is, there is the power of adminiſtring and communicating all ordinances to the edification of the ſame body; and they which have power of adminiſtring the kingly office

of Chriſt, conſiſting in caſting out and receaving in, have alſo power of adminiſtring his Propheticall office, of which the Sacraments are a part, & therefore to the Chriſtian churches, as to the Iewes of old, pertaineth the publike diſpenſations and ſervices of God. Rom. 9.4.

And hence it followes, that ſuch as were deputed by the church for their Miniſters and officers, were called overſeers, made by the holy Ghoſt, and were to be imitators of the Apoſtles, to whom ordinarily in the executive part they ſucceeded, Acts 20.17.18.19.28.

Hence Peter calls himſelf a fellow Elder, with the ordinary Elders,

Elders, 1. Pet. 5. 1. *The Elders which are among you I exhort, who am alſo an Elder, &c.*

To conclude this head, a man becomes a Prophet and able to teach, by vertue of a gift, namely of knowledge and utterance, 1. Cor. 1. 5. But no gift renders a Baptizer, but a call, as being a thing of publike cogniſance & commiſſiō. Teaching out of a gift hath its foundation in nature, which ariſeth from a perſonall gift and grace of the ſpirit. But Baptiſme, cenſures, ordination and the like, depend not upon a ſpeciall gift, but are acts of power, conferred authoritatively upon a ſpeciall perſon. And thus much

for the primitive commiſſion for Baptiſme, which falls under a publike cogniſance, upō perſons qualified by publike authority for the adminiſtration of it.

Next we conſider in this diſcourſe, primitive practiſe and example, for according to this power & commiſſion, you will find it runne in the example.

The firſt Baptizer who introduced that ordinance, & from thence drew his name, *Iohn the Baptiſt*, to be ſure had commiſſion for that and all other parts of his miniſtry, according to the prophecies went on him in Eſay and Malachy, *Hee came in the ſpirit and power of Elias*, was the

the great restorer of Israel, this no man will deny. Then Christ in the 4. of Iohn is said to baptize (but by his Disciples) who received commission for that administration from his person & presence, himself either intending to the greater workes of miracles, or teaching, or else might abstaine purposely that those baptized by him, might not vaunt of a greater priviledge then others. In like manner it is probable Peter the Apostle communicated of his authority to those who were with him, for the baptizing of Cornelius and his family, for it is sayd vers. 48. of Acts 10. *He commanded them to be baptized in the*

name of the Lord; unles it were either that of thoſe brethrē there were inferiour officers, or that by commanding is ment, the warrant he gave to Cornelius, & his companie for Baptiſme, of which notwithſtanding hee himſelf might be the Miniſter.

Of the Apoſtles commiſſion you have heard already, you may find it in the execution in divers paſſages.

For others who baptized (ſaving thoſe who drew their commiſſion from Church power, of whom wee ſhall ſpeake afterward) wee read of Philip and Ananias, the one, to wit Philip, was an Euangeliſt, an order as it is taken of a publike authority

ty and commiſſion; as the Apoſtles were. Beſides he had an eſpeciall authority and provocation from the ſpirit at that time, for the miniſtry hee had to performe about the Eunuch, by which ſpirit alſo he was miraculouſly taken away after the worke done, as you may read Acts the 8. And for Ananias of whom wee read in the 9. of the Acts, that he baptized Paul, he was alſo deputed in an extraordinary manner to that miniſtery by the Lord, who ſpoke to him in a viſion; And ſuch extraordinary and peculiar manner of workings, where the miniſtery of converſion lay in a miracle, and the Miniſters were men

men acted to it, as appeares by divine revelation, muſt not be drawn into ordinary examples, and here we find alſo particular commiſſion: but thus farre in the example it makes cleare for what wee ſay, that the adminiſtration of Baptiſme is a thing of publike cogniſance & commiſſion.

That it hath bene ſince the Apoſtolicall times ſo, is as cleare out of all ſtory, of which the notion of the Catechuminiſts will give an aſſured witnes; Chriſtians in the Church were antiently diſtinguiſht by three degrees, *Catechumini*, *Fideles* and *Pœnitentes*; the Catechumeni, or ſuch as were principled in the Chri-

Chriſtian religion, the faithfull & the penitents; the faithfull were ſuch as being paſt the forme of Catechiſts, were admitted to all ordinances, & the penitents were ſuch as had fallen into ſome ſcandall, & were under cenſure.

The *Catechumeni* were ſuch (as Origen cont. Celſ. lib. 3. ſayes) *who were newly admitted into ſome degree of communion, but not yet baptized*; of theſe mention is made in the moſt ancient writers Ireneus, Clemens Alexand. Tertullian. Of theſe Clemens ſaith, *Sine catechiſmo nulli datur credere; without catechiſing no body can beleeve.*

Of this number ſome (as I have

have formerly had occaſion to ſpeake) were called *Audientes*, ſome *Competentes*. The *Audientes* were ſuch as ſubmitted themſelves to teaching by the hearing of the word, and being inſtructed in the principles of religion, which by their ſubmiſſion and pretence to farther ordinances, got the name of Catechiſts, for otherwiſe neither Iew nor Gentile, nor any were excluded from hearing the word. Conc. 4. Carth. Can. 84.

The *competentes*, or *competitors*, were ſuch as being well inſtructed in the Chriſtian religion, deſired Baptiſme, and gave up their names, of theſe Auſtin ſayes, *Poſt ſermonem fit miſſa Catechumenis*

chumenis, manebant fideles. Ser. de Temp. 137. After the ſermon the Catechumini were diſmiſt, the faithfull remayned, to partake of the Supper & other ordinances, which partained to full membership.

Out of all this, beſides the purpoſe for which I eſpecially bring it, two things may be obſerved by the way.

Firſt that of old men were not lightly admitted to the communion and fellowſhip of the Church, but after due inſtruction and examination.

Secondly that it was uſuall of old to ſtand as competitor for Baptiſme, as a Candidate, as we call them, to ſeeke and deſire it before they had it. But

But the end for which I eſpecially bring this here, is to ſhew that in all times of the Church Baptiſme hath bene a thing of publike cogniſance, and the commiſſion for the adminiſtration of it hath reſted, ſince the times of the Apoſtles, no where but in Church power, nor hath bene no where elſe ſought, nor never by any otherwiſe pretended to it I know, ſaving of late yeares by thoſe upon whom the name of Anabaptiſts was primitively and properly fixt, who erring greatly in many other things of as great conſequence, might eaſily be miſtaken in this.

Theſe two things in a word I ſuppoſe

ſuppoſe out of this diſcourſe is evinced, which will directly point out the Miniſter of Baptiſme.

Firſt that Baptiſme is a thing of publike cogniſance & commiſſion.

Secondly that as of old ſince the Apoſtles times, ſo now and alwayes till Chriſt come, the Church is the diſpenſer of ſuch commiſſions and adminiſtrations.

That which remaynes now therefore is to find out what a Church is, wherein I hope wee are not to ſeeke.

A Church in a word may be ſaid to be an aſſembly of ſaints, knit together to a fellowſhip

with Chriſt their head.

I intend not here a diſcourſe of this ſubject, it is enough to my purpoſe that this be conſidered and allowed, that beleeving and ſaintſhip, gives a qualification for Church fellowſhip, and Church fellowſhip for acts of power, & that Baptiſme doth no more enter the definition of a church, as if a church ſtate could not be without Baptiſme, then the communion of the Lords Supper doth, or officers, Paſtors, Elders and Deacons. All theſe are but certain acts, by which they make good their fellowſhip with Chriſt, and one another, & are church ordinances, and church dues, thinges

thinges they have power for, & may justly pretend to. Though it will ordinarily be, that a church will consist of baptized persons, for what should hinder them who have assembled for the injoying of ordinances, and who have power for all ordinances, from administring to themselves in a way of order that ordinance, which is as it were the gate of the rest, and as wee may call it (for ought I know according to the old name) the ordinance of *initiation*, since it is the first of church ordinances, the Church covenant & assembling being more properly called the state for injoying of ordinances, and the

ſubject of all ordinances; ſo as ordinarily a church will be an aſſembly of baptized Saints, though the word *Baptiſme* be no part of the definition, nor doth Baptiſme contribute more to the being of a church, then other ordinances, which for a time they may want. So as yee ſee clearly where to fetch Baptiſme, namely where a companie of Saints are gathered together in Chriſts name, that is, in his power, there is authority amongſt them for all commiſſions, for acts of church fellowſhip, for the deputing and ordaining of officers, and for the adminiſtration of all ordinances.

But

But here it may be parhaps objected, to which I will ſpeake a word, that Baptiſme not being the ordinance of admiſſion into the Church, nor parhaps neceſſarily to follow after, but may be before it, how appartaynes it to the Church? Anſw. The rule will hold univerſally true, that all inſtituted ordinances (of which Baptiſme is one) will fall under the cogniſance and power of an inſtituted body, whether therefore Baptiſme be adminiſtred after admittãce, which in an ordinary way ſeemes better, or whether it may precede it, it will be all one in the iſſue, ſince it is in order to church fellowſhip,

and a full church communion; Now what ever is in order to it, as well as that which follows it, falls under church cognisance and power, and therefore catechising, taking account of faith, yea and preaching the word by way of power in order to the conversion of others, especially if they offer and submit themselves, falls under Church power; now no man is baptized with a priviledge to go about the world at large, but to live in all the ordinances of Christ, and to receive nourishment as well as birth, and the seales of both from the church: And therefore as before, I like well for Baptisme

the

the title of the ordinance of initiation, as which in the order of ordinances is the first, & pretends to further.

Lastly this rightly stated & considered, it cannot reasonably be objected, that hee that baptizeth should necessarily be himself a baptized person, for though ordinarily it will be so, yet it is not necessary to the ordinance, no more then it is simply necessary to a church state, that the members be baptized, for not the personall Baptisme of him that administers, but the due commission hee hath for baptizing, is alone considerable to make him a true Minister of Baptisme; And here that

expreſſion holds not, one cannot give what hee hath not, as a man cannot teach me that wants knowledge himſelf, becauſe no man gives his owne Baptiſme, but conveyes as a publike perſon, that which is giv̄n us by Chriſt: A poore man that hath nothing of his owne, may give me gold, that is the money of another man, by vertue of being ſent for that purpoſe; ſo if any man can ſhew his commiſſion, the writing & ſeale of him that ſent him, it is enough here, elſe what would become of the great Baptizer Iohn the Baptiſt, who had a fayer commiſſion to baptize, but was not himſelf baptized

that

that we read of, or if hee ſhould be, which cannot be affirmed, yet the firſt Baptizer, who ever hee was, muſt at the time of his firſt adminiſtration of that ordinance be unbaptized.

To conclude, in this diſcourſe of the Miniſter of Baptiſme, we have ſhewed eſpecially theſe particulars.

1 That the due adminiſtration of Baptiſme hath bene alwayes, and is an act of power and commiſſion.

2 That the Churches of Chriſt are now the onely ſubject of this power, and are betruſted with diſpēſing all commiſſions for the adminiſtrations of ordinances, of which

Baptisme is one, whether it be administred after admission into Church fellowship, (which parhaps will be the usuall way) or before, (but as other things) in order to it.

3 That Baptisme doth not enter the definitiõ of a church, as Saintship profest and manifested doth, nor is it simply necessary to the Minister of Baptisme that he be himself baptized, since his qualification for that worke, ariseth from his commission, not from his Baptisme.

FINIS

The heads of the Chapters.

CHAP. I. Page 1.

Wherein, of the first and great end of that ordinance, the sealing up of our union with Christ, and more particularly, of the most illustrious type of Baptisme all sealing, in the Baptisme of Christ.

CHAP. II. Page 18.

Wherein of the second great use and end of Baptisme, assuring us of our Justification in the remission of all our sinnes, together with certain corollaries and inforcements.

CHAP. III. Page 38.

Wherein of a third great use and end of Baptisme, whereby is sealed our communion with Christ in his holynes, to wit, a death unto sinne, and a rising to newnesse of life.

CHAP. IV. Page 48.

Wherein is shewed the report which the ceremony of Baptisme hath, to the forementioned ends and uses of that ordinance; also some Corollaries.

CHAP. V. Page 58.

In which the proper ceremony of Baptisme is vindicated by the force of the word, Scripture practise, the suffrage of learned men, and the use of ancient times.

CHAP. VI. Page 101.

Wherein is shewed the agreements and differences that the word preached hath with the Sacraments, together with certain Corollaries giving light to the present controversy.

CHAP. VII. Page 121.

In which is layd downe the relative and personall qualifications by which infants are usually intituled to Baptisme, by our most considerable Protestant Divines.

CHAP. VIII. Page 143.

In which are contained severall queries and considerations, raised from the premisses, declaring what little ground there will appeare from their owne principles and concessions to conclude for Infant Baptisme.

CHAP. IX. Page 160.

In which entrance is made into the consideration of the great argument for Infant Baptisme, drawne from the circumcision of Infants, by way of answer whereunto five particulars are handled, the first whereof is treated on in this Chapter, namely what circumcision was to the Jewes, and whether the qualification requisite to it was regeneration, or the infusion of gratious habits.

CHAP. X. Page 179.

In which is handled the second particular, proposed in answer to the argument drawne from Circumcision, to wit, how farre the ordinances of the old Testament should regulate and determine by way of rule and institution those of the New.

CHAP. XI. Page 190.

Wherein is discussed the third particular in answer to the argument drawne from circumcision; scil. How we are ingrafted into Abrahams covenant, and by what title wee are call'd Abrahams children.

CHAP. XII. Page 210.

Wherein is handled the fourth Queſtion, propoſed to anſwer the argument drawne from Circumciſion, to wit, How farre the Iewes by vertue of their being the ſonnes of Abraham, could pretend to new Teſtament Ordinances, wherein alſo, beſides ſever all others, that much agitated place is opened & conſidered of, Acts 2. 38. 39.

CHAP. XIII. Page 237.

Wherein is handled the fifth and laſt queſtion in anſwer to the argument drawn from circumciſion, ſcil. whether Infants not prooving the ſubject of Baptiſme, the privileges of Chriſtians and their ſtate, may not juſtly be ſaid to be as great as the privileges of the Iewes and their ſtate.

CHAP. XIV. Page 259.

In which is conſidered that famous and much urged place of 1. Cor. 7. 14. Elſe were your children vncleane, but now are they holy.

CHAP. XV. Page 278.

In which the authority of the Fathers, and the practiſe of antiquity, touching the ſubject of Baptiſme, is conſidered.

CHAP. XVI. Page 333.

In which is handled, whether Baptiſme be to be repeated; but more eſpecially, whether ſuch as were baptized in infancy, ſhould be accounted baptized, or are to have that ordinance adminiſtred to them.

CHAP. XVII. Page 368.

In which is conſidered the time and ranke that Baptiſme is to hold in the order of Ordinances.

CHAP. XVIII. Page 380.

Wherein by way of concluſion, is treated of the Miniſter of Baptiſme, and ſhewed where that power reſts, which is to conveigh to us that bleſſed Ordinance, which hath bene all this while the ſubject of our diſcourſe.